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MISSIONARY SERMONS

See Vol. 9. p. 176.

AND

ADDRESSES.

By ELI SMITH,

Missionary to Syria.

BOSTON:

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PREFACE.

The author of the following sermons and addresses is favorably known to the public by his "Researches in Armenia," published in the early part of the present year. This little volume will be found to possess the same general excellence with that more extended work. The sermons were listened to with great interest, by numerous audiences in different parts of the country; and the wish was often expressed, that they might be committed to the press, when no longer needed for the pulpit. This fact having been communicated to Mr. Smith, before

his return to Syria, the manuscripts were left for publication in the hands of the editor. Two addresses by the same author, are also included in the volume. Though they have already been printed, the first in a separate pamphlet, the second in the American Quarterly Observer, their republication will be regretted by no one.

Indeed, who that reflects on the long continued failure of the church to spread a knowledge of the gospel through the world, will not desire the widest possible circulation to be given to authentic, compendious, judicious statements respecting the condition of the unevangelized nations? especially when he considers, that the grand reason of this delinquency of the church is not probably so much the want of *piety*, as the want of *knowledge*. There is piety enough to insure a rapid and great extension of the missionary work, if the church were better informed on the subject. The present aspect of our churches

in regard to missions, countenances this conclusion. There are now few revivals of religion in our land, and for a year or two past piety has been supposed to be on the decline; and yet, because knowledge respecting the nature and claims of the missionary enterprize has increased more than piety has declined, the disposition to patronize missions among the heathen was never so strong as it is now. When we read of the sterling piety of good men in past ages, we are confounded by the thought that they felt and did so little for the heathen. This we must not excuse. But is it not accounted for by their circumstances, which were less favorable for gaining access to the heathen world, and by the absence of that kind of knowledge, by means of which the sympathies and energies of the church are now so extensively enlisted in foreign missions? Had good men of past ages been placed in our circumstances, and known all that we know,

they would have felt as deeply and done as much for heathen nations. The change is to be referred to the providence of God. Commerce has thrown the world open to inspection; there is far more printing and reading; man is more a citizen of the world; and a thousand causes are in operation to annihilate the distance and estrangement of nations from each other. These causes, more than revivals of religion, perhaps, have given the thoughts of good men a new direction. Their views have been extended; the world has been made to appear like one great neighborhood; and, as a consequence of this, through the agency of the Holy Spirit, the opinion is gaining ground in the church, that a man may be as much in the way of his duty, in supporting a preacher of the gospel on the banks of the Tigris, or the Ganges, as in his own village.

The view which was taken of the heathen world, when the church began to look that

way, was well fitted to awaken attention. The church was pointed to *six hundred millions* of human beings perishing for want of her assistance. But the idea of such a vast number of beings, all in a mass, or scattered over the wide world, awakened as much a feeling of despair, as of pity. The impression was like that produced by a first sight of the boundless ocean. Who would launch away upon waters without a shore? While this was the only view which the church was able to take, it did little more than gaze upon the spectacle. Since then the mighty expanse has been found to be bounded by shores, and broken by continents and islands; these severally are made the objects of investigation; the impressions are distinct, vivid, and practical; and now, with this increase of knowledge, there is growing up a spirit of missionary enterprize, the effect of benevolence, which is pervading the church of Christ; as the spirit of commercial activity,

the result of a desire for gain, is taking possession of the mercantile world. The love of money was as strong in former times, as it is now; but the extent of its desires and plans was limited by many of the very same causes, which confined the benevolence of the church of Christ.

What therefore we are to aim at, in addition to the increase of vital piety, is to spread out before the church the actual condition of every part of the unevangelized world. This work is far from being yet accomplished. A considerable part of the earth is still but little known even to commerce and science. Nor do the researches of mere men of the world, however intelligent, furnish the information needed by the church for its missionary operations. The researches must be made by men having a constant reference to that enterprize; and more than three-fourths of the unevangelized world remain to be thus explored.

Messrs. Smith and Dwight have performed this work very satisfactorily along the extensive route of their travels through the upper regions of Western Asia; and the reader will find much light thrown by the sermons and addresses in this volume upon the intellectual, moral, and religious condition of the nominal Christians and Mohammedans around the eastern shores of the Mediterranean.

An intimate personal acquaintance with Mr. Smith has given to the editor the highest confidence in the fidelity, judgment, and accuracy of his statements. They may safely be taken as the basis of plans and efforts by missionary societies; and they will be read with interest by all who are desirous of obtaining just views of mankind.

Boston, Nov. 1, 1833.

SERMON I.

MORAL AND RELIGIOUS CONDITION OF WESTERN ASIA.

MATTHEW V. 13.*

Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

THIS passage describes the salutary influence of true Christianity; and its worthlessness when corrupted. I have chosen it to guide me, in giving you a statement of the religious and moral condition of western Asia, where I have

* The reader will be occasionally reminded in perusing this discourse, of some passages in the author's "Researches in Armenia." The resemblance is greatest near the end, and is owing to the fact, that the sermon was written before the printing of the Researches, and it was found convenient to select passages from it to form the conclusion of that work. It is hoped the reader will not find this repetition of ideas, and occasionally of expressions, irksome.

journeyed and labored, the last six years, as a missionary.

You may have a more distinct conception of the extensive regions to which my observations will refer, by being told, in a word, where Providence has led me to make them. My proper station has been Malta; but I have been absent from it thrice, on long journeys: once, to Egypt, and thence, through the desert, to Palestine, and Syria; again, to Greece and its islands; and third, to Armenia, which led me to Smyrna and Constantinople, through the whole length of Asia Minor, and into Georgia and Persia, to a distance of more than a thousand miles by land, eastward of Constantinople.

This whole region, covering thousands of miles in extent, is inhabited, with only trifling exceptions, by Mohammedans, nominal Christians, and Jews. Time will allow me to speak of only the two former; *Mohammedans*, and *nominal Christians*. I have gone among them, speaking their languages, having constant personal intercourse with them, and reading, to a considerable extent, their books; and have therefore had a fair opportunity to understand their sentiments, character, and condition.

The most convenient arrangement of what I have to say, is suggested by the several clauses

of my text. A single reflection upon the happy influence of true religion, will lead me, by way of contrast, to show—*the deleterious influence of Mohammedanism.* Passing next to the corrupt *Christianity* of Western Asia, I shall show—*That it has lost the essential principles of the gospel—that its beneficial influence has ceased—that it is despised and oppressed.* And then I shall conclude by asking—*How can these systems of error be undermined, and pure religion revived?*

"Ye are the salt of the earth." The distinguishing property of salt, is to preserve animal substances from putrefaction. In reference to this property, it is here made an emblem of Christianity. Human nature ever tends to moral corruption. The principles of true religion exert a conservative influence to keep it from total destruction.

They exert this influence upon *believers.* By them was just Lot preserved from being completely corrupted by the pollution of Sodom, where his righteous soul was vexed from day to day by the filthy conversation of the wicked. Now, they not only keep believers from being thoroughly contaminated by the evil that is in the world; but they positively purify the heart. How many, following on greedily after every species of wickedness, have they, under your

own observation, transformed into dutiful and affectionate relatives, worthy and useful citizens of the country, and "fellow citizens with the saints and of the household of God?"

Through the influence of believers, also, they keep the *impenitent* from that depth of moral wretchedness into which they would otherwise sink. In the neighborhood of piety, a near and tangible approach of truth may, indeed, provoke now and then a hardened wretch to an outbreaking of impious wickedness and blasphemy, similar to that to which the spirits in despair are urged by their distinct knowledge of divine things. But generally, iniquity hides its head, and the unconverted are brought, by enlightened conscience, under a restraint that makes them respect religion and its ordinances, observe the laws of morality, and obey the laws of the country.

Would you estimate the salutary influence of true religion? Survey minutely all the blessings and privileges of our happy land. Enumerate the sanctuaries, where the laws of God are promulgated from Sabbath to Sabbath, to exert their restraints upon the jarring passions of sinful men. See the clear light of science and of truth, shining into almost every mind from our schools and seminaries of learning.

Look abroad even upon the fields, smiling under an industry that would make sterility itself fertile, and reflecting the genial influence of laws that effectually banish the rapacity of despotic rulers, and the violence of lawless robbers, and make men feel that their property is their own. These, and all the blessings we so highly prize, are the legitimate effects of true Christianity.

Examine the history of all ages, and the present condition of every nation, and you will find no other religion exerting this salutary influence. Contrast with it the influence of *Mohammedanism*, which approaches the nearest of all false religions, to the religion of the Bible.

Upon the personal character of its professors, the influence of Mohammedanism is far from salutary. I am not about to deny to the Turks the character and attributes of men. Their redeeming quality of good faith in trade, which gives them, in the estimation of the merchant, so decided a superiority over their native Christian neighbors, I would not detract from them. I freely confess that nature has made them for a noble race, by endowing them with the germs of a character, which, if fostered by a proper moral influence, might rank them among the foremost nations of the earth. But, withered and blasted by their false religion, their char-

acter now possesses faults, numerous and great; which no candid observer can overlook, or fail to trace to their proper source.

The arrogance and cruelty of Mohammedans, whether Turks or Arabs, toward other sects, is proverbial. Nor has report defamed them. *Europeans* do not now often experience the enormities of the Saracen and Seljookian conquests, when the Arabian and Turkish powers first arose. They are generally suffered to pass without injury or serious insult. But the idea that this tolerance arises from real esteem, is totally unfounded, and could hardly have been honestly advanced, had travellers understood the languages of the country, so as to search into the real motives of their treatment. All my observation has uniformly combined to produce the fullest conviction, that, aside from the influence of a traveller's money to procure him individual attentions, fear of European power and vengeance alone, acquires for Europeans the respect of Moslems. Hence, whatever war, or battle, or smaller chastisement makes them feel the strength of Europe and their own weakness, never fails sensibly to increase their civility. And when sudden provocation blinds them to consequences, their hatred and contempt for

Christians, bursts forth in treatment the most barbarous and unfeeling.

Else, why have vessels of war been so often drawn up before the city of Smyrna, and the other marts of Turkey, to shield by the terror of their broad-sides, the citizens of Europe from the effects of Turkish provocation? Why have Europeans been so often frightened away to their ships, or to mountains, for a refuge from Turkish wrath? Subsequent to the battle of Navarino, I was myself one of the great number throughout Turkey, that experienced this alarm; and was among the last of the Europeans of Beyroot, merchants and consuls, that fled to Mount Lebanon for safety. That dark and stormy night was the time for the apologist of the Turks to review his opinions of Turkish tolerance! We shunned the momentary burst of reckless resentment, and as soon as the Moslems had time to reflect upon the severity of the chastisement, and draw from it the lesson of civility which it taught, we had no more to fear.

The *native* Christians are most exposed to the effects of this unfeeling disposition. Their only protection,—the only consideration for which the Koran allows the toleration of their existence,—is their money; which, either by legal or arbitrary

exactions, is made to flow into the treasury of the government, or into the pockets of its officers, about as fast as they can earn it. In fact, they are called, in the language of the country, *rayah*, which means a flock; it is pastured for the sake of its fleece. When passion blinds Mohammedans to the interests of their purse, they will bastinado a Christian till the flesh drops from his feet, impale him, or cut off his head, without a sign of remorse.

The destruction of Scio and Psarrá, and the other horrid scenes of the Greek revolution, that chilled the blood of Christendom, were but fair exhibitions of their disposition upon a large scale. From one or another of its effects, are the native Christians never entirely secure; and sometimes does sad experience of it awaken their fears till 'the sound of a shaken leaf will chase them.'—While residing in Mount Lebanon, I spent a Sabbath with my brethren in the suburbs of Beyroot. On Monday morning, crowds of Christians were seen fleeing precipitately from the city. Some, among whom were respectable merchants, hastened toward the mountains, and finding refuge in a khan under the Emeer Besheer's protection, stopped to breathe. Passing them soon after, I was about to inquire the cause of their fears, when, to my surprise, they

asked the same question of myself, not knowing wherefore they had fled! My first impulse was to smile at their causeless alarm; the second, to weep for their condition, which made such an alarm possible. Imagine, if you can, the change that must take place here, before such an alarm could be experienced by yourselves. It proved that two priests, sixty or seventy miles distant, had quarrelled and been imprisoned. The report, growing, as it moved, and meeting at Beyroot with fears made sensitive by a series of extortions and barbarities, in which, under the observation of the missionaries, individuals had been causelessly bastinadoed till they could not walk, had caused the alarm.—Similar, though in most cases far slighter, is the fearfulness of native Christians throughout Turkey. Who that has been there does not know their proverbial timidity, and that it imparts itself to Europeans brought up among them? What will they not sacrifice for European protection? For it, not less than a hundred thousand Armenians, when Mr. Dwight and myself were in their country, emigrated from their homes to the Russian territories, seeking under the despotism of Russia, a refuge from the unfeeling abuses and cruelties of Turkey.

A principal cause of this arrogance and cruelty of Mohammedans, lies in the doctrines of their religion. That religion not only condemns all Christians to the fires of hell, but obligates its professors to compel them to adopt their creed, or submit to their yoke, upon penalty of death. Not that its exclusiveness alone fosters cruelty. Pure Christianity is exclusive; and its very exclusiveness, joined with the duty of making converts by *persuasion*, calls into exercise the most charitable and compassionate feelings of the heart. It is the main spring of missions. The exclusiveness of Mohammedanism, on the contrary, being joined with the duty of making converts by *force of arms*, leads directly to the exercise of arrogance and blood-thirsty cruelty. The exclusiveness of papacy, also, connected with the duty it inculcates of destroying heretics, has the same influence upon the disposition. In this part of their practical effect, the religions of the false prophet and of the beast, harmonize.

As proof that the cruelty of Mohammedans springs from their religion, may be adduced the fact, that it is exercised chiefly toward the members of other sects. They treat each other as brethren.—In returning from Persia, our

company came near perishing in a tempestuous snow-storm, on one of the highest mountains of Armenia. A part of us succeeded in reaching the stable of a Mohammedan, just before dark. An Armenian youth, and a Mohammedan muleteer in our employ, lingered on the mountain some hours later. As they entered the stable, the Armenian, who had hardly been out of a city in his life before, sunk almost motionless upon the ground, his limbs had a death-like coldness, and the only words he uttered were that he was dead. The old Mohammedan sneered at his cries. Our request for some dry clothing for the sufferer, he only laughed at; and at the same moment took off a part of his own dress and gave to the muleteer, a Kürd, as hardy as the beasts he drove, saying to a friend, that God would reckon it to him for a good deed. It was meritorious to help a Mohammedan, but upon the Christian he felt no obligation to show compassion, and went off to bed, refusing to give him a morsel of bread, although he had already fed the Mohammedan; and, only by paying a servant after he was gone, could we procure fuel for a fire.

Ignorance and disinclination to improvement is another prominent effect of Mohammedanism. Ten years since, the Turks were hardly farther

advanced than when they first entered Constantinople, nearly four centuries ago. They had schools indeed, and many of them could read. But their education was almost exclusively limited to their religion, and made them disparage every other species of knowledge, and every source of information not Mohammedan. Europe had gone forward in her improvements, but Moslem arrogance made them look down with sovereign contempt upon them all, and exclude them for their infidel origin. They even cared not to know any thing of foreign nations; an almost entire ignorance of the *geography* of Europe was universal. Of our own country, they even now know still less. In the interior of Turkey, very rarely did we find an individual that had heard of the *name* of America. They had only learned that such a place as the New World exists; but whether it was inhabited by Christians, Mohammedans, or heathen, they knew not. Mohammedanism had within itself no germ of improvement, and when thus hedged about by arrogance, all advance was at a stand, and centuries rolled by and brought no meliorating changes. The present sultan has indeed thrown open the door for innovations from Europe; but the fact that he is charged for it, by the more sincere of his countrymen, with

infidelity, shows that he is acting contrary to the genius of Mohammedanism.

Another still of the bad effects of Mohammedanism upon its professors is its *sensuality*. No one, whom familiar intercourse and understanding their language have not introduced to the recesses of their character, can conceive how awfully the peculiar doctrines of the Koran on this subject, have corrupted their conduct and polluted their hearts. It is a wonder of mercy that God does not, in hot displeasure, rain upon their land fire and brimstone out of heaven, as he did upon the cities of the plain for similar abominations. But propriety allows me to say no more than may enable you to imagine, how contrary is the religion of Mohammed to that of Christ, in its influence upon moral purity. How far it is from being the salt of the earth.

Not only is it detrimental to the personal character of its professors, but *it paralyzes industry, and is a curse to the temporal condition of man.* The Turkish empire embraces the fairest portions of the globe ; once crowded with a dense population, smiling under high agricultural improvement, the nursery of science and the arts, and the birth-place of our holy religion. And were soil and climate alone sufficient, it would now be surpassed by no country on earth

in the prosperity and happiness of its inhabitants. But when

> ——— "only man is vile,
> In vain with lavish kindness
> The gifts of God are strown."

Egypt, the granary of the surrounding regions in the time of Jacob, is still, owing to the fertilizing overflowings of the Nile, scarcely less distinguished for its productiveness. Never did my eye survey a prospect of more exuberant fertility than when standing on the summit of one of the pyramids of Gizeh, and looking up the narrow valley of the Nile, and down upon the opening plain of the Delta. But the cradle of civilization is now the abode of oppression, poverty, and wretchedness. The cultivator of the soil is liable to be bastinadoed for eating of the produce of his own fields, until he has sold them to the pasha, and bought them of him again at his own price. Persons are said to be reduced by poverty to absolute nakedness in some of the villages of Upper Egypt. And the maimed, the halt, and the blind, revolting pictures of penury and disease, that almost obstruct the streets of Cairo, are far more numerous than I have found them elsewhere. We hear much of the improvements of Mohammed Ali, but all are intended to in-

crease his power and his income, none for the benefit of his people.

The hills and plains of Philistia are still beautiful. Their verdure was magically enchanting, as I found myself transported, by a night's ride, from the arid sands of the desert into the midst of them, on a beautiful morning in February. But the flocks of the Bedaween were roaming over them; a camel's yard was the lodging place that Gaza afforded us; and we found only solitary fishermen upon the rocks under the proud walls of Ascalon. No cultivation appears in Phenicia between Tyre and Sidon, although one extended plain. The mountains of Canaan are no longer clothed with the vine. The wandering Arab pitches his tent on the broad plain of Jezreel. And a few miserable villages and decayed towns now occupy the region, once, under the genial influence of the religion of the Bible, crowded with the densest population.

The extensive regions of Asia Minor, formerly adorned with the perfection of Grecian art and agriculture, and still behind no other country I have seen in the beauty of their scenery of wooded mountains and fertile plains, smiling under the finest of climates, are now run to waste. The wild Kürd and Türkman, wandering predatory shepherds, pitch their tents there;

and a few inhabitants living in filth and wretchedness, with scarcely any of the comforts of civilized life, cultivate but a very small part of the excellent soil that God has given them.

In Armenia, always celebrated for its adaptness to the growth of grain and the raising of herds and flocks; an extremely thin population live miserably in cabins sunk half under ground, and in the coldest months often lodge with their cattle. Stables were actually the accommodations most frequently offered Mr. Dwight and myself in travelling through that country.

It may perhaps be said, that this perversion and waste of the gifts of heaven, is owing to oppressive governments. But where is there an independent government that does not derive its character from its subjects? A good and enlightened people, unless subject to a foreign power, will always work out for themselves a good and enlightened government. To the people themselves must we look for the cause of their misery; especially when soil and climate combine for their prosperity. And to what can the faults of their character be owing, but to a religion, sapping the foundations of morality, and paralyzing industry? And besides, it must not be forgotten that the Turkish government is the creature of Mohammedanism. The Koran, the Bible of the Turk, is the law of the land.

Do you ask, why has Providence suffered such a religion to overrun and blight such fair portions of the globe? With this question my own feelings have been often tried, as the facts I have alluded to have pressed themselves upon my observation. The following answer first satisfied myself as I was reflecting upon it, in view of one of the finest tracts of Asia Minor, now almost deserted. Had Mohammedanism never spread beyond the deserts of Arabia, its effect upon human happiness might still have remained doubtful. Now the experiment has been fairly tried, in circumstances the most favorable for benefiting man, if such be its tendency. The result is found in extensive and fertile regions almost desolate and run to waste, and man, in the midst of nature's richest gifts of soil and climate, sunk in semi-barbarism, poverty, and wretchedness. Skepticism itself can no longer doubt that Mohammedanism is destructive to temporal prosperity, and a curse to man. Contrast with it the humanizing and meliorating influence of pure Christianity wherever it is introduced, even in the most adverse circumstances; see it originating and cherishing industry, intelligence, prosperity, and happiness, among the volcanoes, rocks, and snows of Iceland: and you have the strongest

possible argument for the divine origin of the religion of the Bible. It is, in distinction from all other religions the world has ever seen, the salt of the earth.

But our Saviour intimates, that the salt may lose its savor. His description of it in this state, is singularly applicable to the present character and condition of Christianity in Western Asia. The salt has lost its savor; it is good for nothing; it is cast out and trodden under foot of men. *Christianity has lost the essential principles of the gospel;—Its beneficial influence upon man has ceased;—It is despised and oppressed.* Under these several heads I will now give you the result of observations made upon Roman Catholics, Greeks, Copts, Armenians, Georgians, and Nestorians, the six different Christian nations and sects, with which I have had to do.

The Copts are a relic of the ancient Egyptian church, forming a body of a hundred and fifty or two hundred thousand souls, among the Mohammedan Arabs of Egypt. The Greeks occupy Greece and its islands, are numerous in European Turkey, and scattered through Asia Minor, composing a nation of more than 3,000,000. Many of the Arabs of Syria also, are of the

Greek church. The Georgian nation professes the same faith, and consists of about 500,000 souls, living at the southern base of Mount Caucasus, between the Black and Caspian seas. The Armenians are a distinct nation, amounting perhaps to 2,000,000. Their country lies between Asia Minor and Persia; but they are also widely scattered elsewhere. The Nestorians are a branch of the Syrian race, inhabiting the mountains of Kürdistán, on the western borders of Persia, and number not far from 100,000. The native Roman Catholics referred to, consist of perhaps 150,000 Maltese in Malta and elsewhere, about 100,000 Maronites in Mount Lebanon, and some thousands of converts to papacy from the other sects just enumerated.

Christianity, as now understood and believed by them all, has lost the essential principles of the gospel. You will allow me to substantiate this position by giving, somewhat in detail, a view of their leading doctrines. Their views of the trinity, and of the divine and human natures of Christ, indeed, are not unscriptural; although for the use of peculiar language on the latter subject, the Nestorians and Armenians were early excluded from the general church. But of the way of salvation through the agency of the

Son and of the Spirit, they have very imperfect views.

Deliverance from the guilt and punishment of original sin, is a primary part of their scheme. For they imagine that the sin of Adam brought guilt upon all his posterity, (except the virgin Mary,) and subjected them to a captivity to Satan, from which none were delivered until the death of Christ; even the good men who died previously, being excluded from heaven, and shut up with "the spirits in prison." Christ first opened to them the gates of heaven, when he paid, with his life, the ransom of their deliverance. While in the grave he went and preached to the departed spirits, and carried the believers triumphantly to heaven.

To men on earth, the efficacy of his death for the pardon of sin is applied, they believe, by *baptism* and by *penance*. Baptism cancels guilt; it is regeneration; it effects justification. Through its instrumentality does the blood of Christ wash away the guilt and rescue from the punishment of original sin, and of all actual sins previously committed. In every case of its administration, the heart is regenerated. Of other regeneration I have found every body entirely ignorant. The Holy Spirit thus comes to be

practically neglected, and aside from the general idea that he is the author of all good, I have heard none ascribe to him any special operations unconnected with baptism. To be told, when come to years, that they must be born again by the Spirit renewing their hearts, seems as strange to them all, as did the same doctrine to Nicodemus when announced to him by our Saviour. Baptism is also the instrumental cause of justification. This is the very language of the council of Trent, the highest authority of the Romish church, respecting it. In fact the whole doctrine of justification is virtually resolved, by that council, into baptism. Hence results a practical ignorance of faith. It is regarded as no more than a general assent of the understanding to the doctrinces and creeds of their churches. Of the justifying, saving faith of the heart, the distinguishing doctrine of protestantism and of the gospel, I have found every where the most entire ignorance.

In a word, baptism never fails to transfer its subject from a state of nature to a state of grace. It knocks off the shackles of original sin and of Satan, and sets men at liberty to work their way to heaven. Progress is made by observing the laws of God, and the rites of the church; the latter of which, such as fasting, masses, saying

prayers, pilgrimages, and the like, unfortunately, in practice, almost entirely crowd the former, the laws of God, out of mind. This race of merit, though hindered indeed, is not stopped by daily sins, provided they be but slight. For, by their books, sins are divided into little and great, or venial and deadly. Venial sins are not fatal to the soul, and are cancelled by the merit of the same observances, that carries them on toward heaven.

Of these observances, mass is the principal, and deserves a moment's attention. It is, you must know, the consecration of the elements of the Lord's supper. By partaking of these elements, venial sins are believed to be wiped away, and the soul fed with spiritual food. But this is done hardly more than twice or thrice a year. The mass has a higher efficacy. Its principal object is not to remind penitent and grateful communicants of the death of Christ. It is regarded as a renewal of that death itself. By a transubstantiating change at the pronouncing of the consecrating words, "this is my body," the elements, they say, cease to be bread and wine, and come 'truly, really, and substantially, to contain the body and blood, together with the soul and divinity of Christ.' Hence he is crucified afresh, an expiatory sacrifice for sin, every time

the ceremony of consecration is performed, which is, in most churches, almost every morning in the year. Says the catechism of the council of Trent, "We confess that the sacrifice which is performed in the mass, and that which was offered on the cross, is, and is to be held as, one and the same sacrifice," "nor are the bloody and unbloody *host* (victim) two, but one." Its merit attaches not only to the offerer and the partaker, but to all the faithful, living and dead; especially to those, who, by paying the priest, or by some other service, have their names mentioned in the prayers which form a part of the ceremony. Incredible as this absurdity appears, it is most fully believed, and often repeated argument has convinced me, that, as it is the greatest error of those erring churches, it is the one to which they are most obstinately attached.

Its evils are incalculable. It substitutes a *priesthood* to offer sacrifices, for a ministry to feed the flock of God with sound doctrine; it detracts from the efficacy of the death of Christ; it converts the spiritual worship of God into the formal adoration of a ceremony; it leads to idolatry.—*Preaching* is considered, by none of the churches of which I am speaking, the leading duty of the clergy. Saying mass is their business, and is carefully attended to almost

daily; but from Sabbath to Sabbath, rarely is a sermon preached. In the whole of Armenia we had an opportunity to hear only one; and a pulpit we did not find in a single church.—The importance of that great sacrifice for sin which was offered once for all, is necessarily depreciated by the idea of a continually repeated sacrifice. The death of Christ, has in fact come, in the estimation of the people at large, to rank little higher than a simple antidote to original sin. In the Armenian church, this idea is sanctioned by one of its most revered ancient fathers. He says, "If Christ by being once offered a sacrifice on the cross, put away the sin of man's nature derived from Adam; when he is offered many times, [meaning in the mass,] what sin can it be that the heavenly Father will not pardon on account of the sacrifice of his only begotten Son?"

By this exaltation of the eucharist into an expiatory offering to God, not only does the partaking of the elements by the people come to be considered quite unessential to its celebration, and generally neglected; but it results also in practice, that their uniting in the prayers of the occasion even, is deemed quite unnecessary. They need not understand the language; they need not even hear it. Let them only see and

adore the ceremony, and their part is performed.—In this way do persons in quarantine at Malta attend mass. It is said in a little open chapel, high on the city wall, across the harbor. The worshippers stand in boats on the water, and in front of the Lazaretto on the other side, so distant that I have actually been able only by a spy-glass, to discern the motions of the officiating priest. But they are warned by a bell of the most solemn parts of the ceremony, and making their genuflexions and crosses, go away satisfied that they have, to all intents and purposes, attended church.

The *idolatry* of the mass is absolute and explicit. The council of Trent says; "No room for doubt is left, that all the faithful in Christ should, according to the ever-received custom of the Catholic church, in veneration give to this most holy sacrament the homage of worship *(latriæ)* which is due to the true God." And it adds the following canon; "if any one says, that in the holy sacrament of the eucharist, the only begotten Son of God is not to be adored with the homage of worship *(latriæ)* even externally;..... nor to be solemnly carried about in processions according to the laudable and universal rites and customs of the holy church; or that it is not to be publicly placed before the people, to be

adored; and that its worshippers are idolaters; *anathema sit*, let him be accursed." Conformably to this command, whenever the consecrated wafer, (the bread of the sacrament,) is carried to the dying at Malta, it is attended with a pompous procession; and all whom it passes uncover their heads and kneel down in the streets, wherever they happen to be, to worship it. The scene recurs daily. Papists may pretend that their worship of images is not idolatry, as they only pay inferior homage to the saints whom they represent. But here is idolatry, ordered by the church, in the plainest language that can be used, under penalty of excommunication.

You have now seen how original sin is disposed of; and how, notwithstanding many venial sins, the soul works its way toward heaven. We come next to deadly sins. They are fatal to the soul, extinguish grace, and expose it to eternal punishment. And so various and common are they, in the estimation of casuistic theology, that, in those regions at least, every body commits them almost daily. Where can the soul burdened with them go for pardon and restoration? To the merits of Christ through faith alone, it is never directed, nor to the sanctifying influences of the Holy Spirit. It has but one resource, and that is, to the con-

fessional of the priests. As by baptism only can the merit of Christ's death be applied to the remission of original sin; so by auricular confession only, or the sacrament of penance of which confession forms an essential part, can it be applied to the remission of deadly actual sin committed by baptized persons. Says the council of Trent, "the sacrament of penance is not less necessary to the fallen after baptism, than baptism to the not yet regenerate," i. e. unbaptized. "For as, when a vessel is cast away, only one resort for saving life remains, if perchance some plank of the wreck may be laid hold of; so after the loss of the innocence of baptism, unless one fly to the plank of penance, his salvation is without doubt to be despaired of." God has provided no other refuge. To the priests has he surrendered his power of pardon. The pardon comes, indeed, from him, but he has so ordered that it can be procured by the sinner only through the absolution of the priests. So that only by going to them in confession actually, or if that be impracticable, in desire, instead of to himself directly, can pardon be obtained.

The Armenian church prescribes a form of confession, which is repeated *memoriter*, or from the mouth of the priest, on every occasion.

After a long catalogue of the blackest sins, which, if time did not, decency would prohibit me from repeating; the penitent concludes by addressing the priest thus. "Holy father, [meaning the priest,] I have thee for an intercessor, and a mediator of reconciliation, with the only begotten Son of God; that, by the power given unto thee, thou wouldest loose me from the bonds of my sins, thee I supplicate." The priest then absolves him in the following words. "May a compassionate God have mercy upon thee; may he pardon all thy confessed and forgotten sins. And I, by right of my priestly authority, and the divine command, 'whatsoever thou shalt loose on earth shall be loosed in heaven;' by that same word do absolve thee from all participation in thy sins, of thought, of word, and of deed, in the name of the Father, and of the Son, and of the Holy Ghost. And I admit thee again to the sacraments of the holy church, and whatever good thou mayest do, may it be reckoned to thee for a good work, and in the future life for glory. Amen."

He is now ready to start afresh in his race of merit. To the efficacy of this ceremony contrition of heart is indeed supposed, in theory, to be essential. But in practice, the people are

rarely taught by their priests to feel its necessity. The ignorant especially, who form the great mass of the community, go away from the confessional fully satisfied, that, by the mere external form, their sins are cancelled.

The pardon pronounced by the priest, however, is not absolute. Grace is indeed restored, and eternal punishment remitted; but a temporary punishment remains. Before, the soul was exposed to sink into hell forever under deadly sins; now, divine justice is satisfied by its undergoing certain temporary penances, such as *fasting*, *almsgiving*, saying *prayers*, and the like, which are laid upon it by the priest. These are the fruits meet for repentance; and are supposed in theory to chasten and correct the sinful propensities of the heart. But the great and only agent of sanctification being overlooked, they are necessarily impotent, and, so far as my observation has extended, are in fact mere heartless ceremonies.

The *fasts* are not attended, either in the prescriptions of the church, or in the practice of the people, with more religious services than ordinary days; labor is not expected to be at all suspended; they are merely the substituting of a less for a more palatable and nutritious diet. Instead of entering heartily into their spiritual

intent, all regard them as a heavy burden ; and, though shocked at the idea of breaking them, every one feels at liberty to complain of their irksomeness, and keeps with double zest the feast which generally ends them. On the evening of a fast-day in Armenia, we found our lot cast for the night in a room-full of native Christian travellers. Their church proscribed on such days all animal food, and they made a silent supper of bread and onions, and lay down to sleep. Soon after midnight the sound of animated conversation awaked us. They were seated around a table on the middle of the floor, and, the canonical hours of the fast being over, were regaling themselves heartily on joints of meat which had been reserved for the purpose.

Alms are bestowed more for the spiritual benefit of the giver, than for the relief of the receiver. The former wishes their merit; whether the circumstances of the latter call for their aid, he often stops not to inquire. Beggars, in fact, stand in the attitude of helpers to salvation. Hence begging becomes a profession. It is so, extensively, wherever I have been, and I think I am not mistaken in attributing the fact, partly at least, to the prevalent systems of religion.

The supposed efficacy of *prayers* has no con-

nection with sincerity in the offerer. For, with the single exception of the Arabic branch of the Greek church, in none of the churches of which I am speaking, are the prayers in a language understood by the people. Standing in the centre of Armenia, at the foot of Mount Ararat where Noah offered his memorable sacrifice, I could look around upon five or six nations and sects, Mohammedan and Christian, comprising the whole population of the country, not one of which worships God in a language it understands. Praying is as completely a task of the lips, as a joiner's work is of his hands. To break off in the middle of a prayer to reprove a child, or give directions for business, is hardly regarded as improper. I have witnessed it times without number, and often in priests at the altar. Where is the sincerity of such prayers? The mere labor of the ceremony, and repetition of the words parrot-like, is regarded as rendering God an acceptable service; no matter what is the language used. We attended evening prayers in a village in Armenia inhabited by Armenians and Greeks. They were too poor to have each a church, and their altars were side by side in one underground room. Only the Armenians had a priest, and theirs were the prayers that were said. But neither party failed

of being accommodated; for while the Armenians prostrated and crossed themselves before their altar, an old Greek, listening to the same prayers, made Greek bows and crosses before his. The language used was unintelligible to both.

It is important to follow out this strange system of salvation to the future world. Whoever dies before baptism, whether aged heathen or the babe of yesterday, must go away into everlasting perdition. Equally hopeless is the case of all the baptized who die in deadly sins unconfessed. He that dies after baptism, and before committing sin, is admitted immediately to heaven; and the same is true of him that has completed his penance for deadly sins. But if death overtakes one after confession, and while his penance is incomplete; he cannot be sent to hell, nor yet is he prepared for heaven. He must first complete his penance in a temporary state of misery. This state is called by the papists, *purgatory;* the other churches reject the name, but cleave most obstinately to the thing. All believe that the sufferings of the departed, who are thus detained from heaven, may be shortened by the merit of good deeds of surviving relatives imputed to them. Hence prayers for the dead are often repeated in churches and over graves; masses too are cele-

brated in their name; and the traveller is often solicited for charity for the souls in purgatory. In Malta, a crier goes through the streets every Monday, with a box in one hand and a bell in the other, begging for the souls.

In this statement of doctrine I have had specially in view the papal and Armenian churches. With the *books* of the others, I am less acquainted; in their current views and practice, as I have learned them from personal intercourse, they in no respect essentially differ, on the points of which I have spoken—except that the Nestorians entirely renounce auricular confession. But I have been unable to learn that they look, any more than their neighbors, to the merits of Christ alone for pardon. Nor do they know of any other regeneration than baptism.

The papists add the doctrine of *indulgences*, which, so far as I am informed, is admitted by none of the other churches. Besides the remission of eternal punishment by the absolution of the priest at confession; the pope is believed to have the power of remitting also the temporary punishment or penance, whether in this world or in purgatory. Such remissions are indulgences. He delegates his power in different ways, and they are doled out in all parts of the papal world

to whomsoever, by giving money under the name of charity, or performing certain ceremonies, will merit them. In some churches complete remission at once of all penitential and purgatorial pains is offered; and "*plenary indulgence every day for the living and the dead,*" is inscribed on their fronts in characters that can be read a quarter of a mile. Others, on certain days only, have "*plenary indulgence*" hung out upon placards at their doors; or perhaps an offer of indulgence for only a number of weeks or days.

Where now in this outline of the leading doctrines believed by the nominal Christians of the East, are found the great evangelical points which are the fundamentals of our faith; the preaching of which produces revivals of religion, and causes men to ask what they shall do to be saved? Or were this all-important question asked, what answer to it would such a system of salvation suggest? Certainly not the answer of the Apostles, 'repent and believe on the Lord Jesus Christ.' I will give you the answer of an Armenian bishop in Persia, one of the most intelligent I have seen. He had been questioning us respecting the perpetual virginity of the mother of Christ, and upon our declaring that the subject had never been agitated among us,

had exclaimed with astonishment, 'Why! you are priests, what do you find to preach about, when such points as this are neglected?' 'The fundamental doctrines of the gospel,' we replied, 'the death of Christ for the sins of the world, and the way of salvation through him.' And then we asked him directly, 'What must we do to be saved?' He answered, as if we had asked a very unnecessary question, 'Why! we are saved already, and need only confess, do penance, commune, and the like, and we shall go to heaven!' Such is the way of salvation to which immortal souls are directed in the fallen churches of the East! It is not a way of salvation by *faith*, for the doctrine of justifying faith is unknown; nor of salvation by *good works*, such as industry, uprightness, and benevolence; but of salvation by *ceremonies*. It neglects equally the gospel and the law; and would send men to heaven without grace, and without morality. Surely such a Christianity is destitute of the essential principles of the gospel. The salt has lost its savor.

This corrupt Christianity has also lost its beneficial influence: both upon its *professors* and upon *others*.—Not that it has no influence. For it is not wanting in appeals to the fears of men. In attempts to depict the horrors of the damned,

whether in hell or in the fabled purgatory, it can hardly be exceeded. Continually are the priests filling the minds of the people with the most awful ideas of future wo. Imagination is racked to frame pictures and statues of the most unheard-of torments. The papists often surmount the walls of their cemeteries with statues of human busts surrounded by flames of fire, to remind every passer-by of the souls in the fires of purgatory. This is the case with almost every burying ground in Malta. And pictures of the judgment adorn some Armenian churches, so filled with dragons, devils, flaming fire, and every species of horrid form and face, that one shudders to look upon them. Such means to excite fears of future torment are effectual. By no people, perhaps, is the eternal world looked at with more dread. Of them, it may be most emphatically said, that "through fear of death they are all their life-time subject to bondage."—But, alas! this fear is not so directed as to produce any beneficial results. It leads neither to reconciliation with God by true piety; nor to the avoiding of sin by morality; but to the observance of ceremonies.

In all my observations, I have never found in one native Christian satisfactory evidence of piety, unless he had been converted through

missionary instrumentality. A respected missionary brother, now laboring in Syria, once made to me the following remark, and other missionaries' experience does not differ from his. 'I hoped,' he observed, 'when I came to this country, some years ago, that as I travelled from village to village, and preached salvation to the people; in the assemblies which should listen to me, would now and then some devout Cornelius be found, waiting to know the way of God more perfectly, and ready to bless me as a bearer of glad tidings. But I have found none. Not a heart has responded with pleasure to the truth.'

As to the influence of this religion to restrain its professors from sin, you would soon be convinced that it is small, did time and propriety allow me to detail at length their vices.—We will look a moment, first at the priesthood. The monastic clergy, of every sect, are a demoralized class of men; many being sunk to the lowest depths of sensual indulgence, and almost all having their consciences hardened, and perception of right and wrong blunted. Bound, in their isolated condition, by none of the strongest ties of nature to the interests of others, and influenced to benevolence by no principles of divine grace, unrestrained selfishness wraps its

thickest folds around them; leading some to the grossest gratification of the senses, and others to the lowest arts of gain for the acquisition of wealth, or into the darkest windings of intrigue at the instigation of ambition, filling them with all subtlety. Especially are their convents the hot-beds of these sins. But the scenes acted in them, as described to me by their inmates themselves, may not be unveiled. You would turn from them with disgust and horror. The parochial clergy of the Greek and all the other Oriental churches, being bound to the rest of the community by conjugal and parental ties, have less of a distinctive character. By a custom of the Armenian church, however, a part of their support arises from invitations to certain feasts that often occur, and they consequently become proverbial for excessive eating and drinking. So strong is the temptation, as to corrupt such of them as were of good habits before entering the clerical profession.

The character of the laity is no better than might be expected to result from the example of such a priesthood. Owing perhaps to the summary and severe modes of executing justice in Turkey, murder, robbery, and theft indeed, (with the exception of certain districts where robbery is openly practised as an honorable

profession,) are not so frequent as in some parts of Europe. But the meaner vices, of falsehood, dishonesty, profaneness, and sensuality, not regarded by the law as crimes against the state, are awfully prevalent.

In the emphatic language of Scripture, doubly emphatic there, "*truth* is fallen in the streets." It is trodden under foot. I have often heard the oldest missionary in those regions declare his belief that not a man of strict truth could be found. Less experience, perhaps, would lead me to make a few exceptions. But they would be very few. So often have my most common questions been answered by falsehood, when no possible reason for it appeared, but either a perverse love of lying or an unwillingness to be troubled with the accuracy of truth, that I have found it safe to credit no information until it has been confirmed by cross-questioning, or by concurring circumstances. Men the most respectable in the estimation of society, daily lie and deceive, without seeming to imagine that it can be considered even dishonorable. Falsehood is generally, I had almost said universally, regarded as neither wrong nor condemned by religion, except when injury to others is the designed object of it. In fact, experience has proved, that so thoroughly is deceit bound up in

their hearts, that even when divine grace takes possession, a clear discrimination and just estimate of truth is one of the latest of its fruits to ripen.

The kindred vice of *dishonesty* in business, is not less common. That it is wrong, their understandings will often admit; but circumstances are generally urged as an apology. 'It is indeed sinful,' they will say, 'but how can we live in the world without it? Are we shut up in a convent, that we should be able to live honestly?' The conviction seems to be deeply seated, that dishonesty has entered so thoroughly into the management of every kind of business, that for an honest man to obtain a livelihood is impossible. It used often to trouble a devoutly pious Arab youth, who acted as my teacher in Syria. He had been in business before becoming pious, and knew how it was conducted. And in anticipation of entering it again, he had the most desponding expectations that an honest course would reduce him to beggary.

Of the prevalence of *profaneness*, I can give you no adequate conception. It is universal. Even false oaths are little thought of; and the name of God is daily and hourly profaned and trifled with by every body, without remorse. The habits of priests even, form no general exception.

Drunkenness, I am ashamed to say, is less common than among our own countrymen; owing to other causes, however, than moral or religious restraint. For, living among Moslems, to whom all inebriating drinks are forbidden by the Koran, they seem to have the impression that liberty to use them is one of the distinguishing advantages of Christianity. And though habitual drunkenness is not common, they occasionally drink to excess, without seeming to imagine themselves guilty of conduct unbecoming Christians.

The grosser sensual indulgences, which form the dark shades of the picture, propriety requires me to pass over without offending you with a description.—Scripture has summed up their character in the graphic language of inspiration: "All have gone out of the way; there is none that doeth good, no not one; their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness; destruction and misery are in their ways; and the way of peace they have not known; there is no fear of God before their eyes."

Do you ask, why, with such awful views of future punishment held up constantly before them, men continue to pursue such sinful

courses? It is not because they do not know that they are sinful. For they are not ignorant that *most* of their evil practices are wicked, and the very ones upon which the dreaded punishments are threatened. It is because they are directed elsewhere for escape, than to that fountain that cleanses the heart from sin and from uncleanness.

I am not aware that any false religion, from the classic fables of ancient Greece and Rome, to the complicated mythology of India, and the simpler dreamings of the American savage, has ever been wanting in vivid delineations of future punishment. And yet far have all such religions been from preventing vice and promoting virtue. The reason is, *they contrive to relieve the conscience from fear, by ceremonies which release not the heart from sin.* And such I believe to be the object of every form of superstition. The natural man has two opposing principles within him; a wicked heart enticing him to sin, and conscience warning him against it by holding up its consequences. Only one religion reconciles the two by changing the heart till it speaks out in a holy life the same voice as conscience; and that is the religion of the Bible. All others, being in fact a contrivance of the heart for its own indulgence, leave

the heart undisturbed, and go about to silence or pervert the warnings of conscience. This they accomplish by prescribing certain external, physical ceremonies as a compromise for sin, and persuading conscience that they are an effectual preventive of punishment.

So is it with the forms of false Christianity of which I am speaking. By none of their rites do they correct the *heart*. The sanctifying influences of the Spirit are forgotten. And the love of sin is left to luxuriate and grow strong as the dominant principle of the soul. But great pains is taken to silence *conscience'* loud warnings of future wrath, by a tedious round of superstitious observances. The guilty soul, instead of going, by repentance and faith, directly to Christ for pardon, frequents the confessor's chair, trusting in the priestly absolution for the remission of sin; and hopes by painful penances to make satisfaction for its transgressions. In the technicalities of papal theology indeed, what we usually call penances, are termed *satisfactions*, satisfactions for sin. The practical operation of the system is like that of debt and credit. The heart may continue to run as deeply in debt, the debt of sin and immorality, as it pleases, provided that, in the account of conscience, enough to balance it is passed to the

side of credit, the credit of ceremonial observances. So that conscience, instead of discharging its proper office of monitor against sin, is perverted to act the strange part of an advocate for superstition. It leaves immorality to stalk abroad without a blush, and wields all its powerful influence to plead for useless and sinful ceremonies.

What is begun by corrupted conscience is carried on by a corrupted priesthood. These very ceremonies, which the commission of sin alone induces men to perform, are an important source of income to the clergy. It is stoutly denied, indeed, that *absolutions* are made a matter of sale; and I suppose they are not generally paid for directly; though I have, with my own eyes, seen it done in the ecclesiastical capital of the Armenian church. Directly or indirectly, however, confession and other ceremonies occasion much money to be transferred from the pockets of the people to those of the priests. Has a man committed a sin for which he is condemned by his confessor to the penance of alms, for example? His charity is most likely to go to some church or convent; or, in other ways, to pass into the hands of the clergy, without their being required to render an account of it. Is he directed to seek the benefit

of a special mass? The priest is paid for saying it. And the price of masses is regularly fixed. Does he wish to escape an irksome penance? An indulgence is procured, most likely by charity which flows directly into the treasury of the church. After all, does conscience convict him of guilt upon his death-bed to a degree that makes him afraid of purgatory? He leaves a legacy to some church or convent to pay for masses for his soul. In a word, the vices and sins of men are a direct source of income to the clergy. For, so long as men believe that these ceremonies will cancel their sins, the more frequently they sin, the more frequently will they have these ceremonies performed for them; and for these ceremonies, directly or indirectly, are the priests paid. In fact, a large part of their income is from perquisites, of which these are a part. How then can they be expected to restrain wickedness, considering them as they are, selfish, unrenewed men? It is true they paint in glowing colors the torments of hell; but for what? As dissuasives against sin; rarely, very rarely, are they made to bear upon the conscience of the guilty sinner. Let a man swear, steal, lie, break wilfully every commandment of the decalogue; if he comes dutifully to the confessional, and does the

penance there laid upon him, he loses not his rights as a faithful son of the church, nor his title to salvation. But, though his moral character be unimpeachable with a single fault, if he denies the efficacy of ceremonial rites, and dares go to God instead of his priest for pardon, he is thrust out of the church and beyond the reach of mercy. Let him be condemned by the laws of his country for murder, and he is accompanied to the scaffold by a long array of priestly counsellors, the last word he hears is from the lips of his confessor, and money is solicited at every door to pay for masses for his soul. Let him be condemned by the laws of his church for heresy, and he pines away in a dungeon comfortless and friendless till he sinks into the grave of oblivion, if not of death.

I speak what I know, what I have seen. Not an instance has come to my knowledge where immorality has been the cause of excommunication; but more than one where the truly pious have been cast out for pretended heresy. And the allusion just made to the comparative treatment of a murderer and the so called heretic, is but a brief description of an execution at Malta, and the persecution of the lamented Asaad-esh-Shidiak. I have myself, in company with two other missionaries, been mobbed and stoned, by

an enraged papal populace, in attempting to give decent burial to a man whose crime was that he had refused to confess, upon his death-bed. Custom required that such a person should be buried like a beast in unconsecrated ground, without clerical aid; a mode of burial that was dreaded by the people almost worse than death itself, and it was turned by the priests into a powerful argument to deter the people from forsaking their church. By infringing upon the custom, we were about to destroy their argument, and the rabble were stirred up to prevent it.

Who can now be astonished at the universal prevalence of immorality? It could not be otherwise. A set of heartless ceremonies, which, instead of preventing sin, are fastened by it, have usurped the place and the name of religion; and the tie that connects morality with religion could not fail to be severed. It has been severed. A crew of Greek pirates were condemned and executed at Malta for robbery upon the high seas. It appeared at their trial that, in plundering a certain vessel, while they seized every vegetable article of food on board, a barrel of fish was left untouched. The court demanded the reason. The pirates replied, that, it being Lent when they robbed the vessel,

the use of fish was then prohibited by the Greek church; and God forbid that they should be guilty of breaking their church's laws! During a long course of piracy, their hands had not remained unstained with innocent blood, but they were too religious to eat fish in Lent.

A bishop in Mount Lebanon met me one day, and it was the Sabbath too, in a state of sottish intoxication; and besides, he had long been living in concubinage. But when I was at his house the next morning, it being the first day of Lent, he was too religious to break his fast before noon by tasting a cup of coffee with me.—The largest convent in Armenia is extensively reputed in the nation for the unnamable immoralities of its monks. And yet pilgrims frequent it as a place so holy that the pilgrimage merits for them a large reward. And when there, I saw a number of women confessing to one of those very monks, and expecting from him an absolution that should cancel their sins.——Is it too much to say of so corrupt a form of Christianity, that it exerts no beneficial influence upon its professors?

Its beneficial influence upon those who are without, upon Mohammedans, in the midst of whom it exists, has also ceased. To what was the rise itself of Mohammedanism owing? How

could that absurd and impure religion spring up and spread so extensively over regions where apostles had preached, martyrs bled, and Christianity been so long professed? The salt had lost its savor. Christianity had ceased to exert its conservative influence; and society was become a putrid fermenting mass, sending up a cloud of all monstrous forms of error, like the smoke out of the bottomless pit; which in time bred and sent forth the abominable doctrines of the false prophet, like locusts unto whom was given the power of scorpions. And men being no longer armed with the sword of the Spirit, which is the word of God, nor defended by the shield of faith, were smitten and subdued. The Bible was neglected, true piety had become almost extinct, and only the dogmas of lordly bishops, and onerous external ceremonies, believed and practiced by worldly and immoral professors, represented, or rather caricatured, the religion of Christ and his apostles. Then was there opportunity and room for a new religion; and bursting upon the world with all the vigor of youth, it easily trampled upon such miserable shadows of Christianity as it encountered, and spread and triumphed.

There is nothing mysterious in the rise and progress of Mohammedanism. Should infidelity

or papacy banish piety and the Bible from our enlightened land, few generations would pass, before there would be found, even here, all the ingredients for as foul a religion as that of the Arabian prophet. Indeed it ought to be felt, and deeply felt by you all, that the whole account I am giving, is but a picture of the destiny of our own beloved country, should the salt among us lose its savor. Let religion become a name and the Bible be forgotten here, and no better fate certainly can await the land of the pilgrims, than has befallen that of prophets and apostles.

As corrupted Christianity had no power to check Mohammedanism at its rise, so it has had no tendency since to terminate it. Mohammedans have never been brought to compare themselves with any body of Christians exemplary enough to make them at all ashamed of their own religion and character. Europeans in Turkey almost uniformly declare that the native Christians are worse than the Turks. And I confess that observation has inclined me to the same opinion. Christianity has not retained enough of its heavenly character to make its professors any better than the followers of Mohammed. When, therefore, it is only from living exemplifications of it, that Mohammedans

obtain their ideas of Christianity, as is universally the case, how can it have any salutary influence upon them? It must, on the contrary, draw upon itself their contempt, and confirm them in their errors.

Such is actually its effect. The German missionaries at Shoosha, in the northeastern part of Armenia, had originally for their exclusive object, the conversion of Mohammedans. But they were met at the outset and on all occasions, by the confident assertion that the Bible was less excellent than the Koran, for its followers, the native Armenian Christians, were more demoralized than the Mohammedans. The fact they could not deny; and in vain did they reply to the argument, that such was not the proper effect of the gospel; for their opponents had never seen any other effect. They were soon constrained to employ their principal energies in the reformation of the Armenians, as a necessary step to the conversion of the Mohammedans. Similar is the experience of all missionaries in Turkey. In fact no seriously reflecting man can enter that empire without feeling, that bad specimens of Christianity, more than any thing else, keep Mohammedanism in countenance.—Where now is the salutary

influence of such a Christianity, upon its professors or upon others? It has ceased. The salt is good for nothing.

It is also trodden under foot of men;—for *Christianity is, among Moslems, despised and oppressed.*—The only condition, upon which the successors of Mohammed have ever tolerated Christians, is that of paying tribute as a subject, servile race. With the Koran and the cimiter by their side, they have said, If you deny the one, you shall feel the other, or pay a handsome price for your heads. And to this day every Christian subject of Turkey, submits to the degrading capitation tax, in distinction from Mohammedans, to purchase clemency of his Moslem lords. Other taxes, also, are so unequally apportioned that Christians often bear the burden of them.

The Christian is carefully divested too of every species of armor. While the Turk goes daily armed with pistols and yataghan, as a regular part of his ordinary dress; the Christian by his side must ever appear as defenceless as the lamb that is led to the slaughter.—Christians are disqualified, by their religion, for every office of power. Only in some of the lowest posts, to

which they are admitted to perform the labor of business, do they sometimes acquire an influence that is felt.

Even in his dress has the Christian ever been obliged carefully to distinguish himself from his masters. While the white, green, or red turban adorned the head of the Moslem, and gay colored cloths composed his splendid robes; the Christian marked his head by a brown or a black shawl, and his dress was of similar unassuming colors, under penalty of being chastised for arrogance. Until the recent changes in costume, you could hardly travel in any part of Turkey, without distinguishing, by his dress, the religion of almost every person you might meet. In many places, Christians were not allowed to ride on horseback; they must go on foot, or take an humbler seat on a mule or an ass.

You may ask, Are not these degrading distinctions imposed upon Christians as conquered nations, rather than as professors of a despised religion? I answer, the Arabs of Syria and Egypt are as much a conquered nation under the Turks, as any Christian sect. Yet those of them who profess Mohammedanism, are not liable to one of these distinctions; while those of them who do not, are liable to them all.

Europeans even are made to feel them in part.

The Turk as uniformly scorns to be their servant as he does to serve the native Christians, and rarely do they receive from him an occasional act of menial service. Some customary civilities are carefully refused. The scriptural and oriental custom of rising up before the hoary head and the honorable man, is almost religiously observed by Moslems toward each other; but never does a Christian, native or foreign, except in consequence of recent innovations, receive from a Turk such a mark of respect.—An English acquaintance was passing on horseback, a few years ago, by the house of a Turk, in a city of Asia Minor, not much frequented by Europeans. The Turk arrested him, and presenting a pistol to his breast, ordered him to dismount, declaring that no infidel should *ride* by his door. He was imprisoned for the outrage; but a general burst of popular indignation that a Moslem should suffer for abusing a Christian, soon obliged the governor to release him, and to advise the Englishman, although he was his physician, to leave the city. Until the capture of Damascus by the Egyptians, the European who should enter that city in a white turban, or on horseback, would be liable to be mobbed. In his own European dress, he could not enter it at all. One of the causes of

the recent rebellion of that city against the sultan, was his having given permission to an English consul to reside there in his native dress.

The inexperienced foreigner may interpret such conduct as a personal insult, or as an expression of national prejudice, or he may smile at it as the workings of clownish ill-breeding. But it is neither. It is a *religious* antipathy, a contempt for the religion of Jesus, formed into an integral part of national feeling, and expressing itself as a part of a nation's manners.—It is extended even to our sacred books. The Bible is treated as too corrupt to be valued or read. A German missionary attempted, under the protection of the Russian army, during its late invasion of Turkey, to effect an open and extensive sale of the Scriptures to the Turks in Turkish Armenia. He sold only fifteen copies, and gave away twenty-five. And even of these he heard of eight being torn in pieces.—Need I say more to show you the contempt and oppression under which Christianity groans? It is emphatically cast out, and trodden under foot of men.

How forcible now does the language of the text appear? Could our Saviour have more aptly described the present nature, influence, and condition of Christianity in the East? The passage stands a striking monument of his

discernment, and prophetic knowledge. The salt, having lost its savor, is good for nothing, and is cast out and trodden under foot of men.

I shall conclude by asking, wherewith shall it be salted? *How can such systems of error be undermined and true religion revived?*

Such a change is not impracticable. Could the truth, in no way, be made to reach the hearts of men, we might well despair. For through the truth does the Spirit operate. But we have no such cause for discouragement.—*In the Turkish empire* the truth may be promulgated, probably far more extensively than you are aware. At every point may missionaries enter it, and labor among the *Christian* population, with no Turkish ruler disposed to hinder, or make them afraid in so doing. Moslems, when not instigated by others to oppose, look with indifference upon our operations among their Christian subjects. Direct labors for their own conversion they would oppose. For their law inflicts upon whomsoever apostatizes from Mohammedanism, the penalty of death without mercy; and the attempt to proselyte Mohammedans to Christianity is naturally regarded as a high offence. We have therefore hitherto confined our direct operations to the nominally Christian population.

Nor in so doing, do we depart in the least

from proper missionary work. They are as completely out of the way of salvation, and need as much to be directed to it, as the Moslems or the heathen. You may speculate about their doing as well as they know how, being sincere, and the like. But go among them and you would soon be convinced, that I should be nearer the truth in saying, they do as badly as they know how; and are well aware too that it is wrong. I have found them neither ignorant, nor unwilling to confess, that in many things they offend God. Sincere they are indeed; but in what? In believing that their daily conduct is right? Far from it. They know that it is wrong. Nor do I believe that the followers of any false religion in the world are sincere in this respect. They are sincere in believing that their superstitious rites and ceremonies will cancel their sins. But can such sincerity save them? Directly the reverse. It is the very thing that encourages them to indulge in sin. It leads them blindfold to destruction.—Nor, were the effect of our labors to be limited to their conversion, would the object, on account of their *numbers*, be unworthy of our greatest efforts. For they probably amount, in Turkey, to nearly a third of the population of the whole United States.

To this large body of nominal Christians, the Turkish government is not disposed to prevent our communicating the truths of the gospel. Nor, in general, is any other effectual hindrance offered. From papists, indeed, wherever we encounter them, opposition is always to be expected. They have caused all that we have experienced. In some cases, they have been able, by bribery and other means, to bring down upon us the persecuting arm of Mohammedan power. In others, ecclesiastical authority only drives away from us the members of the Romish church. But often, they are in no way effectually prevented from hearing the truth at our lips. And altogether, they form but a very small minority of the native Christian population of Turkey; amounting probably to less than three hundred thousand.—From the Greeks, Armenians, and their Oriental brethren, who form the great majority, we encounter no such opposition. They, wherever the experiment has been tried in Turkey, unless under papal influence, allow us to instruct and enlighten them, by schools, by circulating the Bible and tracts, by religious conversation, and expounding the Scriptures. And is a revival of pure religion impracticable, where such powerful means of conveying truth to the heart can be used?

In *liberated Greece,* too, it is far from impracticable. Of the disposition of the present government I can say nothing; it has been so recently established. Its former government never excluded missionaries, nor interfered with schools that were exclusively missionary. Our books it admitted free of duty, on the ground that they were benefactions to the nation. Of the disposition of the people I *can* speak, from personal observation in most parts of the country. And I assure you that the idea of excluding us from among them is the farthest from their thoughts. The Bible they never refuse to accept. Schools are the delight of the nation, and they are glad to receive them from us, with school-books as religious as we choose to make them. I have seen the eyes of the meanest peasant brighten at the mention of them. I have been asked by a priest for the name of our society, that it might be mentioned in the daily prayers of a school. And I have been welcomed by the children of a whole town, shouting at the prospect of receiving some books. In a word, until government ceases to speak the feelings of the people, or those feelings change, will every harbor, and inlet, and creek of the indented shores of Greece and its islands, be an open door for missionaries to bring in religious knowl-

edge, by means of schools, books, and conversational preaching.

Turn now a moment to *Persia.* Does any thing prevent the practicability of introducing the gospel into that realm, as the means of reviving pure religion? The governor of the province where most of the native Christians reside, is Abbas Mirza, the heir apparent to the throne, who has long favored the introduction of European improvements into his country. That he would not only not oppose, but would decidedly patronize missionary labors among that class of his subjects, I have the unanimous testimony of the members of the English embassy in Persia, in addition to my own distinct impressions. Those Christians themselves, too, in all our intercourse with them, as protestant ministers of the gospel, manifested no prejudice against us. Most of them are Nestorians; and they gave us a more fraternal reception than I have ever met with from any of their brethren. In fact, the entire absence of auricular confession, by which the other ancient churches are hedged around with the inhospitable walls of close communion, makes them free to receive to their bosom as brethren all who bear the name of Christ.—Nor are we obliged to pass by entirely the Moslems, who form the mass of the

population of Persia. With none of the haughty, forbidding reserve of the Turks, the learned Persians are always disposed for religious conversation and argument. Instead of despising the Bible too as unworthy of a perusal, they profess respect for it, and no prejudice is manifested to its being circulated and read. I have seen it and the Koran, side by side, for sale in a Persian Mohammedan's bookstore. What now makes the revival of pure religion in Persia impracticable? There lies indeed between it and Europe, an inhospitable tract of country difficult to be passed. But shall that be an insurmountable barrier to Christian benevolence, which English travellers annually pass for wealth, for honor, or for curiosity? Let every Christian blush for the weakness of his love to souls that will not answer, No!

Neither in the Turkish empire, nor in Greece, nor in Persia, therefore, is the revival of pure religion impracticable; for in them all can missionaries reside, and travel, and by various means enforce the truth upon the hearts of the native Christian population, at least.

There is, further, positive encouragement to expect such a revival. In showing you that the means of grace can have access so extensively

to the hearts of men, I have not proved a trifle. I have removed every scriptural ground of discouragement. I have brought all God's precious promises of a blessing upon the preaching of his word, to bear directly upon that field of missions. I have laid a foundation for true Christian faith. And is not faith in the promise of God sufficient encouragement? Is it not the encouragement of all evangelical ministers of the gospel? Who without it would ever preach? Who with it would ever cease to preach? The preacher can, in no circumstances, change the heart. It is his to use the means, and look to God by faith to give them efficacy. And wherever the means can be used, there there is ground for the exercise of faith.

I know of but one circumstance that can clear the Christian from the heavy charge of unbelief, in being discouraged from attempting the conversion of men in any part of the earth. It is the impossibility, from whatever circumstance, of bringing the means of grace to bear upon the mind. It was only from those cities that would not receive nor hear them, that the twelve were authorized to depart, shaking off the dust of their feet against them. Jonah was no more excusable for being discouraged from publishing the word of the Lord at Nineveh,

than if he had been ordered to preach it at Jerusalem. Oh! how many Jonahs have there been in the church, shrinking, through want of benevolence and faith, from that boldness, which would long ere this have carried her triumphant over every false religion to the final consummation of her glory! Groaning under God's curse upon hem, how often has she been tossed upon the billows of war and persecution, or, what is not a less hindrance to her progress, been made to lie still and decay in the dead calm of unevangelical formality. The remnants of her wreck are scattered through the Mohammedan empires, and her motionless frame lies rotting upon Christian Europe. May no faithless Jonahs bring curses like these upon our American Zion! Shrink not from your duty to the world, my brethren, and she will ride safely into the haven of millennial rest.

Such I believe to be the proper ground of encouragement respecting missions; faith in God in view of the use of means. At any rate, I freely confess that it is mine, in theory, and I trust also in feeling and practice. Supported by it, I have already cheerfully endured some perils and trials, in foreign climes, and among barbarous people. And moved by it, do I expect again to bid a final farewell to country and friends. If I am

mistaken, the mistake is not a small one. Correct it; and I should cease to be a missionary. Nay, more, I should cease to be a minister of the gospel.—I do not expect that all will enter into these views; for all men have not faith. I present them to Christians; by them, they will be rightly estimated. By the world, I expect to be called visionary and unwise; for I know that I cross its first maxims of wisdom. But if I am, then was also Paul. Did he in those same regions undertake a less arduous work? Did he look any where else for encouragement and success? He, also, was pronounced beside himself; but it was by a heathen Festus. Far, far be it for me to arrogate to myself the character of Paul. Had I it, however, I should be unspeakably more liable than now, to be charged by the world with being visionary and unwise.

Receive not the impression that there is nothing else encouraging in the field we have reviewed. The results already witnessed there, afford a cheering prospect of success. The mode of operation has indeed been peculiar; and so is also, as might be expected, the effect produced. Perhaps in no other field has so large a part of the labor of missionaries been itinerant. While numbers, with the Bible and religious

books in their hands, have traversed Egypt, Palestine, Syria, Greece, and parts of Asia Minor; only a few have fixed themselves in permanent stations, to concentrate their influence within limited spheres. The impression of such labors is necessarily *extended* at the expense of its *depth;* but still may be as great and important, as if it were more limited and deeper. You must indeed expect fewer individual conversions at the outset; but the way is preparing for a more general harvest in the end. And which is the most desirable? Thoroughly to enlighten a limited number of individuals here and there, and form them into separate churches; while their countrymen remain so unenlightened as to regard them, to the destruction of all their influence, as heathen men and publicans? Or to diffuse the light so generally, that all can see something of it, and ultimately come forward together, to reform long established abuses?

That light has been thus diffused and is gradually working its effect, I feel authorized to give you the most positive assurance; having had opportunity to compare different countries and nations, where missionaries have, and where they have not been. The contrast has been striking, as I have gone around from the excited thought and feeling of Syria, springing up at

the death of Fisk, and holding out promising indications of an approaching reformation; through regions where fewer labors have introduced a smaller number of new religious ideas; to the dead apathy and midnight ignorance of the greater part of Armenia, where no missionary had ever trod.—Individual converts, also, have not been wanting. I have found a number in various places. In the families of two of them in Syria, I spent several months, in the most gratifying Christian communion; and I reckon them among the pleasantest months of my life. In fact, hardly a station has been occupied for any length of time without numbering some converts. And as we begin to act more upon the plan of fixed stations, such results may be expected to multiply.

Nor are we, by any means, to limit our expectations to the conversion of the native Christians. They are indeed, themselves, worthy objects of our labors, on account of their perishing condition and their considerable numbers. But our ultimate and chief design is beyond them. We are laying the axe at the foot of Mohammedanism. I have showed you that the missionaries at Shoosha, even under the Russian government, where hindrances to operations among Christians are many, and among Mo-

hammedans few, found it necessary to aim at reforming the native Christians, as a preparatory step by which to get access to the judgment and hearts of Moslems. In pursuing a similar course in Turkey, also, where we are forced to it by the laws, we feel that we are taking somewhat distant indeed, but the most certain steps for the conversion of the Mohammedans there. Reform the ungodly lives of native Christians, and the main support of Mohammedanism is gone; it must fall. Instead of leaving it, as now, to grow rankly in the shade of corrupt Christianity, place it in the meridian splendor of the religion of the Bible, shining out in the holy lives of its professors, and it will wither and die. Let it once compare its hideous form with the symmetrical beauty of true piety, and it must forever hide its face for shame. Indeed why has Providence perpetuated, in sects oppressed by Mohammedans, an attachment to the forms of religion so long after they have lost its power, except that through them, as a door, the truth may enter the formidable barriers in which Mohammedanism has entrenched itself, and attack it in its citadel?

Finally; *this revival of religion must be effected by foreign aid.* The salt has there lost its savor: it cannot salt itself. All is dead and

stagnant. Men there know not their wants enough to supply them. They are not sensible enough of their danger to seek for safety. Left to themselves, generation will continue to crowd generation into the bottomless pit. A hand from abroad must arrest them. Others must point out to them their danger and how to escape it; must inform them of their wants and how to supply them. And upon whom does this duty devolve, if not upon American Christians, of whom we, my brethren, form a part? We must gird ourselves for the work.

Do you say, it is arduous? How, I ask, could we expect it to be otherwise? There is the seat of the beast and of the false prophet, the most formidable enemies of our Redeemer's kingdom. We go to attack them in their citadel. There is to be fought the great battle, that will crown the Lamb with final triumph. We go to engage in the warfare. Where else may we expect such deadly encounters; where so hard and long a contest? But the victory is as sure as eternal truth and omnipotence can make it; and glorious enough to cheer away all our pains and fatigues.

My brethren, we talk about the millennium; but before it comes, much hard labor must be done; and it must all be done by dint of effort

too. No indolent, inactive Christians will bring about that glorious day. Why not then be up and doing? The world will grow no better while we are waiting. The progress of man without the guidance of divine truth is downward. A hundred years hence, after three generations shall have gone into a miserable eternity, the same work, or a more difficult one, will remain to be done. *Then* faith in God only will give courage to attempt it; and that encouragement we may have as fully *now*. It is as much our duty, as it will be that of the generations who may come after us. And we have, or may have probably, just as many facilities as they will have.

I need make no apology for my earnestness. I represent to-day the brethren whom you and the sister churches of our land have sent, not only into the regions where I have been, but into other parts of the world, as missionaries to the heathen; not indeed to plead for their personal interests, but to plead, in their stead, for perishing souls around them. They send back to you the cry, "Come over and help us." Suffer us not to stand alone in this wide-spread moral desolation. Around us, on every side, are vast fields of ruins, sad traces of the ravaging march of sin. We look to this and that ac-

quaintance, to this and that neighborhood, or town, or city, for one that loves God and keeps his commandments. But we find none. We tell you plainly and with sorrowful hearts, they are all in the broad road, and obstinately bent upon pursuing it too. But we are not discouraged. Though the bones throughout this vast valley are all very dry, we believe they can live. For we can prophesy upon them. We can go among them all and say, "O ye dry bones, hear the word of the Lord." And we can pray too, "Come from the four winds, O breath, and breathe upon these slain, that they may live." Indeed, here and there we begin to hear a noise and a shaking; bone comes to his bone, the breath comes into them, and they live. In this attitude, we call upon you, brethren, for help. Multiply our numbers, increase our means, pray for us.

Of the people indeed, for whom, as the representative of my missionary brethren, I thus plead, few, alas! feel their wants so as formally to express them. But does not their condition plead louder than language? Its call is like that which brought our Saviour from heaven to earth. His advent was not solicited by men, nor did they welcome his presence among them. Their perishing condition was the call that

reached his heart. Such a call comes to you from all the unevangelized world. In presenting it, a sense of responsibility overwhelms me. I am acting as advocate for millions and millions of perishing souls. How shall I plead their cause so as to secure their rescue? I am addressing those whose obligations are the most sacred to send to their relief. How shall I prevail upon you so that their blood shall not be required at your hands?

I must let their perishing condition speak. I have presented it to you, so far as I have observed it, as honestly and fairly as I know how. That I have, however, exhibited to your minds but the faint outlines of the picture, which, as it is impressed upon my own, is so filled up and glows with the coloring of real fact, I am well aware. The plan of my discourse has led me to explain the source and theory of some of the forms of moral depravity with which I have been conversant, rather than to describe them in all the detail of their specific workings. Could I now by a narrative of my journeys and labors, take you around in imagination from city to city, from house to house, from man to man, and transfer one by one to your minds all the dark shades of wickedness, which observation has so indelibly imprinted upon my own; or

could you have been with me in person, and gone through the process of receiving every distinct impression by painful experience; surely you could not remain indifferent. Your hearts would bleed, and you would cry out, "whom shall we send, and who will go for us" to preach the gospel to such wretched men?

SERMON II.

DUTY OF CHRISTIANS TO LIVE FOR THE CONVERSION OF THE WORLD.

ROMANS XII. 1.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

THE language of this passage is language of earnest entreaty. The deep emotion which dictated it, may be found expressed in the close of the preceding chapter. The writer, in a prophetic vision of God's mysterious ways of mercy to Jews and Gentiles, had there exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who

hath given unto him and it shall be recompensed unto him again? For of him, and through him, and to him, are all things." Continuing to glow with the same ardor, but directing his vision to the persons he was addressing, he calls them to their duty, in the text, in terms of solemn adjuration. His earnestness demands our attention. In giving it for a while, let us look,

1. *At what he requires us to do.*

2. *The reasonableness of the requirement.* And,

3. *Our obligations to comply with it.*

1. *We are required to give our bodies a living sacrifice to God.* Sacrifices are presents to God. They were offered by the Jews as *thank-offerings*, to express gratitude for favors received; as *peace-offerings*, to appease the wrath of an incensed God; or, in a greater number of instances, as *sin-offerings*, in which an animal, presented by a guilty offender as a symbolical substitute for himself, was slain, to signify that the wrath of God was poured out upon it, instead of the real transgressor, and was thus appeased. In the last sense it was, that "Christ was once offered to bear the sins of many," and "put away sin by the sacrifice of himself." In the first sense we are required to present our bodies a living sacri-

fice to God; thus, by the greatest gift we can make, to express our gratitude for all his goodness and mercy.

We are required to present our *bodies* a living sacrifice. The word *soul*, in innumerable instances in the Bible, is put for the whole person. In the passage, for example, "when thou shalt make his *soul* an offering for sin," it is equivalent to *him*, or *himself*. So, I think, in our text, *body* is put for the whole man. It is as if the writer had said, "that you present *yourselves* a living sacrifice." But the choice of the word body here, appears to be emphatic. It is not the soul merely, to be absorbed in abstract contemplation, or communion with God, that is required; but the body also, in active, every-day service. By the various organs and members of the body, are all our actions performed. To give our bodies to God, therefore, is to devote all our actions to him. Or, as the apostle elsewhere expresses it, "whether we eat or drink, or whatever we do, to do all to the glory of God."

But mere external service is nothing. The heart must be in it. Here also our text leaves no room for mistake. It requires us to present our bodies a *living* sacrifice. To give the body only, would be a *dead* sacrifice. We must give

to God the soul also, which animates it, and makes it "living."

In a word, the requirement of the text is, *that we devote ourselves entirely to the active service of God.* A compliance with this requirement *implies* a state of heart the opposite of that which we have by nature. By nature we love self supremely, and serve ourselves with all the heart. This selfishness must be renounced, must be trampled upon, would we give ourselves a living sacrifice to God. Self, from being so unduly exalted, must sink to its proper place, a reptile in the dust before the throne of infinite Majesty. That throne, no longer vainly looked down upon, must be suffered to stand up to view in all the grandeur of its justice, and the beauty of its benevolence. And, estimating thus in their due proportion the claims of God upon us, we must break away from the service of self, and enter his service as our future chief employ.

But it is not now my design to urge upon the impenitent the duty of giving their hearts to God. I would rather say something that shall be profitable to Christians. I would urge the requirement of the text in its application to those who have already surrendered their hearts.

Do you ask, Can this be necessary? Will

not a full compliance with this requirement follow of course from the surrender of the heart? The question is a natural one; and to a mere theorist might seem to dictate its own answer. But scan the actual conduct of many, alas! very many, Christians, and say wherein they give themselves a sacrifice to God. I speak not of their attendance at religious meetings, or of their sitting at the communion table, nor of any other special religious acts; but of the tendency and aim of their customary pursuits, which, after all, take up the greater part of their time and attention, and of course go to form more prominent and substantial parts of their real character and influence than mere religious duties.

Some there are, and it is cheering to know the number is increasing, whose whole course of daily conduct is a course of devoted activity in the service of God. And something may be found in the conduct of most professing Christians, as a proof that they obey, in part at least, a master which the world acknowledges not. But in how many is it little more than a negative obedience that they yield? An abstaining, simply, from things in which the world indulge? Where is that hastening onward in a steady course of active labor for God, which

shows the moving power of a heart swelling with devotion to his service?

The work of conversion seems to have been arrested, and left incomplete. The *heart* may have been savingly affected, but the *actions* have not yet been consecrated. The *body* has not been given a living sacrifice to God. At the fountain something of a change may have taken place; but in the streams which issue from it, the change hardly appears. Of the affections a few only seem to have received a new direction, while the rest continue to flow on in their former channels; and the man is still moved along by them in the same accustomed courses of worldliness which he has ever pursued.

What, for example, are some of the principal aims at which are directed the pursuits of the men of the world? To provide a sustenance for themselves and their families, securing to them what they shall eat, and what they shall drink, and wherewithal they shall be clothed, both now and in after life, is the chief business and aim of a vast multitude. The aim of numbers more is to secure such a property, and so to deport themselves in their manners, dress and equipage, as to move respectably in the circle in which birth or ambition has placed them.

Numbers still aim all their energies at the acquisition of riches for riches' sake.

Wherein now, in these respects, not to speak of the higher aspirings of ambition, or of the lower grovellings of sensuality, do a numerous class of Christians make themselves to differ from the men of the world? Follow some from Monday morning to Saturday night, and what do they apparently labor for and think of, but to secure to themselves honestly a competence of the good things of this world, and to lay up something for their children? Scrutinize others as closely, and you will find their grasp after the things of the world equally constant, that they may meet the varied factitious wants of the higher circle in which they move; their minds being additionally occupied about the etiquette and ceremony of life, so that it may be said of them, as it was of Martha, that they are cumbered about much serving. Others still there are, who, though the apostle has said that such shall fall into temptation, and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition, will notwithstanding be rich. I say not but they are all affectionate friends, good neighbors, and honest dealers. I simply ask what do they more than others? Do not even the unregenerate so?

Have I described the manner of life of any who hear me? To such my discourse is directed. I would say to them, Be no longer half Christians. Suffer your religion no longer to lie dormant, and yourselves to continue on in the beaten paths of worldliness, where you learned to walk in the days of your alienation. Carry your religion into the business of life, allowing it to give a new direction to all the branches of your conduct, and pursuits. In doing so you will comply with the requirement of the text; for you will devote yourselves wholly to the active service of God.

And what, more specifically, shall be the new direction of your pursuits? What the great object of life, if it be spent in the service of God? It must be to do the will of God. And what is his will? What do we gather from the whole tenor of the Bible to be the one great wish of his heart, at least in reference to our revolted province of his dominions? For what were our first parents spared the full infliction of the punishment of apostacy, receiving the cheering promise that the seed of the woman shall bruise the serpent's head? For what did that seed, so long foretold in types and shadows, at length appear and give himself up to death? For what was his last most solemn charge given, to preach

the gospel to every creature? For what has he so long continued his religion in the world, adding success to every faithful effort for its advancement? It is, that he may bring back the world to its rightful allegiance to its Maker, —that all men may be saved and come to the knowledge of the truth. For this has God spared the world since its first rebellion. For this did the Saviour empty himself of his glories, and bear our sins on the cross. For this is he exalted to be head over all things at the right hand of the Father, wielding the destinies of the universe to subserve his object. In giving ourselves a sacrifice to God, therefore, in such a sense as to enter actively into his service, we know at what to aim. The great object of our life must be that at which he aims. *We must live for the conversion of the world.* Such was the object of the Saviour, and "if any man have not the spirit of Christ, he is none of his."

Think not that I am about to exhort you all to become actually missionaries. That you should, is not requisite, in order that you may live for the conversion of the world. You can do it, continuing still to occupy all the variety of stations which God in his providence has allotted you. Among the souls to be saved are your own. And each one in securing his own

salvation, does so much towards the conversion of the world. He adds one to the number of such as are saved. But he adds only one. So exalted, it is true, are our individual interests in our own estimation, that it is difficult to look upon ourselves in the humbling attitude of a simple unit, of no more value than any other unit, in the unnumbered millions of God's revolted subjects; and to feel that in returning ourselves alone to his allegiance, we accomplish hardly a noticeable mite of his will. But the nearer we come to this estimate, the nearer are we to the view which God himself takes of us. To ourselves, indeed, our own souls are worth the whole world. But is not the entire population of the earth made up of souls, each one equally dear to itself, and all placed in an even balance by their Creator? *He that leaves the world, having saved himself merely, has done exceedingly little.* This little I may not stop now to exhort you to do. I suppose myself to be addressing Christians, who are already attending to this.

My exhortation is, "Let your light so shine before men that *others* may see your good works and glorify your Father which is in heaven." This you can do by *personal religious intercourse*, whether in private, in the Sabbath

school, or in the meeting for conference and prayer. He that thus converts one sinner in addition to himself doubles his effectiveness in the great work of converting the world. He may go on to triple, quadruple, and multiply it indefinitely.

Your influence for the conversion of the world may take other channels, also, than that of personal intercourse. Your *property* may convey it to the souls of men. By property, may he who has it multiply himself in this good work. He may have his substitutes and agents, and he may place them any where. The benevolent societies of our day have provided channels through which, in the form of tracts, Bibles, and missionaries, the private Christian can employ his property to reach the souls of men, in the waste places of our own Zion at home, through the great valley of the West, and among the widely scattered unevangelized nations.

It is a peculiar feature of the present day that the remotest parts of the earth are brought near to us. All the world are virtually neighbors to every private Christian. Inasmuch as he can by the simplest process exert an influence and make himself felt in the remotest heathen tribes. Nor need he have much at his disposal in order to effect something. The widow's mite will

count. In former times, did now and then a Christian shed a tear over the nations sitting in darkness; it was all in vain, and he left them to grope onward, for no benevolent societies then opened to him a way by which he could reach them. Now, who can complain that any part of the earth is beyond his reach? While laboring on his farm, at his trade, or in his profession, may the commonest Christian, by means of a Bible, or a tract, put into the hands of a missionary at his expense, or by means of the words of a missionary himself sent forth by his aid, be conveying the light of salvation to the darkest heathen's heart in the most benighted corner of the earth.

Here also appears the foundation for another form of influence the Christian may exert, the influence of *prayer*. Where means are used, there can prayer be answered. Your petitions offered up here, may be answered in the conversion of souls in the farthest isles of the sea.

Such are some of the ways in which, in devoting yourselves to the service of God, your aims are to be directed to the conversion of the world. And allow me to say that none of them are foreign to the sphere of the obscurest Christian. Not one has been mentioned peculiar to the missionary, or to the minister of the gospel.

Of all them, *the use of property* is the one most appropriate to the tenor of my discourse. This indeed is what is specially intended by the exhortation to give your bodies a living sacrifice to God. It is intended that where you labor and earn money, you should labor and earn money, not for yourselves, but for God, to be expended, so far as practicable, for the conversion of the world. This is much more than to give to him your Sabbaths, or special religious acts, or now and then a particular benevolent effort, or a direct exertion for the conversion of sinners.

The great, every-day, absorbing business of men, is with property. Let this property and its avails be held devoted to God and at his disposal, then will all their actions be indeed given to him. The idea of such a change in the aim of the labors and business of the world, almost reconciles one to its present distracting bustle and all-engrossing cares. One is almost ready to imagine that God has suffered it to go on acquiring its present giddy impetus in the acquisition of property, that he may by and by change its direction, and bring all its force to bear upon the advancement of his kingdom. When this takes place, every Christian, as he goes forth to his daily business, will feel that he is laboring for God. The conversion of the

world too he will look upon as a work, in which not missionaries only but himself also has a real concern. He will regard it as his own personal business, in the success of which he is to rejoice, and for the failures of which he is responsible. When such come to be the feelings and conduct of men, the millennium may be considered nigh, even at the door. But while devotion to self and the world prevails even in the hearts of Christians, when can we expect its approach?

2. *The requirement of such a sacrifice of ourselves to God is reasonable.* "Which is," says the apostle, "your reasonable service."

It is reasonable, for it interferes with no real duties to ourselves or families. Does the laboring man, or the possessor of only a moderate property, say that all his strength and time are required to make provision for himself and those whom God has placed in dependence upon him? To make such a provision is certainly his duty. But allow me to say to such, Are you sure that your estimate of what is a necessary provision for either your present or your future wants, is not too high, when it is such as to require you to be exclusively devoted to it? If you viewed aright the relations in which God has placed you to a perishing world, and gave to its claims upon

your labors and energies, their proportionate weight, by the side of the claims of yourselves or your families; think you that you would not soon curtail some habitual or occasional expense, incurred for your own indulgence, or to gratify the folly or pride of a child; or that you would not, confiding more implicitly in him who has said "take no thought for the morrow," consider a smaller inheritance a sufficient provision for your children; and thus leave room for the conversion of the world to come in for a share, as an object of your labors? Would not its share become in fact so proportionately great, that it might be said you were wholly devoted to it? He must indeed have a very contracted and mean view of life, who thinks that he was placed here to look out for self alone; when God has surrounded him with such infinitely more noble objects for his labors and cares.

Perhaps the man more respectable in rank, and of a superior property, may say, that for the sake of his reputation and influence in the circle where he moves, he is obliged to expend so much upon dress, equipage and style of living, that to obtain the necessary resources requires all his time and energies. To such I would say, To lose your reputation and influence can never be your duty. For they are among the

most valuable talents you can contribute to the great work of converting the world; and in improving them for this object, you are complying with the requirement of the text. But are you sure that this is the object for which you improve them? If so, we shall never expect to see you take the lead in expensiveness of life. Instead of leading it onward, you will hang upon its wheels. If the style of the circle in which you are placed, is so costly as thus to interfere with more sacred duties, your business in retaining an influence in it, is to reduce its standard of extravagance. This you will effect by a course of life that shall be an example of economy, and still not such as to affect your reputation or influence so that none will be induced to imitate you. I need not specify the particulars in which you will curtail your expenses. A heart, really and entirely devoted to the service of God in the spirit of the text, and regulated by a sound practical judgment, is the best solver of such questions of conscience. One thing is certain; Whoever, except such as are upon the very borders of pauperism, lives to the full extent of his income, may know beyond a doubt that he is not giving himself to the service of God, and needs at once thoroughly to correct his manner of life.

And what shall we say to still another class? —those who will be rich, and to this end lay up in store all their income, or being rich, appropriate their property to themselves, instead of using it in the service of God to promote the spiritual welfare of man. Their course is so palpably opposed to their most evident duties to God and the world, that I know not what apology they can plead for it, and shall not trouble myself to invent one for them. God says to them, "Your riches are corrupted, and your garments are moth-eaten; your gold and silver are cankered, the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days." Who, in view of the claims of a perishing world upon him, can conscientiously die rich!

The requirement of the text, as we have explained it, is reasonable, for it takes away no motive to industry. It adds motives exceedingly weighty. When it tells a man he may not labor for himself alone, it does not thereby tell him he may stop laboring. In the place of selfishness, it orders that love to God excite his energies to action; and which ought to be the stronger affection? Instead of his single little self, it places before him the whole world as the object

for which he is to labor; and which is the greater, nobler, more commanding motive? Instead of providing the meat which perisheth, whether for himself or others, it invites him to supply the spiritual wants of our ruined race with the bread that shall never perish; and which is a business best suited to the taste and capacities of an immortal being? Indeed, it proposes to make life something worth living for. By urging you to enlist your energies in so great and good a work through the medium of your property, it adds new value to money. Since the benevolent operations of the day have shown what money can do, it is worth more than it was once. It has a sacredness about it which it never had before.

It is reasonable, because it proposes an object needing all that is required of us. It asks not the devotion of yourselves to an object that is well enough without you, or of trifling importance. Unevangelized men every where need the gospel. Scripture, history, and all recent accounts, declare them to be in a state of heart entirely unfitted for the purity and the holiness of heaven. Such a thing as primeval innocence is now found only in the utopian fancies of poetry, or the baseless speculations of error. Among actual men it exists not. Paul says of

the heathen that they are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful;" and that "they not only do such things, but have pleasure in them that do them."

Profane history adds its unvarying testimony to the universal prevalence of the same unlimited moral corruption. Even amid the refinements of the most civilized nations, it showed its worst features. The polished literature which Greece and Rome have transmitted to us, is every where infected with its touch, and serves but too often only as a gilded conductor of its contagion. The reports of modern travellers but increase the amount of testimony to the same thing. Do they traverse the eternal snows of our northern regions to the Frozen ocean; or trace the course of the Niger through the burning sands of Africa; or penetrate the hitherto impenetrable confines of China; it is but to show to us new phases of the corruption of unevangelized man.

Examine the daily accounts of missionaries,

as, by experience and study, they increase the intimacy of their acquaintance with the moral condition of nations already known to us; or, if you please, peruse the more superficial observations of tourists, taking care to look through the veil of apology for sin which is sometimes thrown over their descriptions; and you will find them ever adding to the catalogue of man's corruptions. The whole earth is indeed filled with violence; all flesh has corrupted his way before God. And had not God pledged himself by a covenant that there shall no more be a flood to destroy the earth, we might any day be looking out for the waters of a second deluge. Surely while unevangelized man is in such a state, unbiassed reason cannot but unite with Scripture, in declaring him totally unfit for heaven.

Does cavilling unbelief or error protest, that it would be unjust still to send him to hell, because after all he knows no better? Let the heathen themselves testify whether this apology for their sins is deserved. Their own testimony to their inexcusableness you will find in the numberless sacrifices and cruelties to which they subject themselves, to obtain the pardon of sin. Why does the Hindoo throw himself under Juggernaut's car, insert hooks in his back that he may be swung around in the air, lie upon

beds of spikes, or say his prayers between scorching fires? Why does the Mohammedan observe his month of fasting, allowing nothing to enter his mouth from morning to night? or perform the fatal pilgrimage to Mecca, exposing himself during a month's journey to the burning suns and arid sands of the desert? Why does every false religion prescribe some mode of penance or of sacrifice? It is, to make satisfaction for sin. Such self-denying and cruel rites are submitted to, only to disburden the conscience from a sense of guilt. And their universal prevalence shows an equally universal consciousness of sin throughout the heathen world. The heathen thus testify unequivocally to their own desert of punishment. They need your efforts on account of their perishing condition.

On account of their numbers, also, they need the greatest efforts you can make for their spiritual welfare. How shall we give a tangible form to their immense multitude, and bring it within the reach of your comprehension? Take the earth by languages. In how many out of all that have sprung from the confusion at Babel, is prayer offered to God daily with clean hands and a pure heart? To the praise of God's distinguishing grace, our own dear native tongue, in which we learned to lisp the infant prayer, is

more generally and more extensively used for this hallowed purpose than any other. Perhaps a dozen others, most of them cognate European tongues, are similarly employed; some of them however to a very limited extent. Giving charity her utmost range, you may add half a dozen more, in which the relics of the ancient churches of the East offer prayers that they understand not. The remaining unnumbered languages and dialects, in which the tribes of men hold intercourse with each other, never convey to heaven any aspirations of spiritual worship; except where, here and there, a converted heathen is just beginning to lisp in broken accents the praises of redeeming love.

Take the earth geographically. Start with the sun, and survey every longitude upon which he shines in his diurnal course. Pass over every latitude, from the equator to the shores of the Frozen ocean on the one hand, and to the stormy capes of the extreme south on the other. In our own country and in Europe, the radiance of divine truth will meet your eye, though even there, in many parts, dark spreading clouds extensively obscure its brightness. Elsewhere, throughout the vast surface of the globe, broods heavily one dark night of ignorance, error and sin, except where, at long intervals, a Christian

colony, or a missionary station, has lit up a taper, making the darkness more visible.

Take the earth statistically. Out of the seven or eight hundred millions of its inhabitants, only two hundred and twenty or thirty millions are called by the name of Christian; and of these, not more than three millions deserve that name, according to our ideas of piety. The rest, in one dense phalanx, are crowding the broad road to destruction, plunging at the rate of more than fifty thousand in a day into eternal perdition. My brethren, the result of the estimate is alarming. There is hardly piety enough in the earth to stay the uplifted hand of God's righteous vengeance. Were he to threaten it with destruction, as he did Sodom and its neighbors of old, and we should fall upon our knees to use the arguments of Abraham for its rescue; I fear that, even at the rate of ten righteous men for the city of Sodom, we should hardly find real Christians enough in the earth to claim the gracious reprieve that was promised to the importunacy of the patriarch.—Have such an immense multitude, in such a condition, no need of your devoting your every effort to their spiritual benefit? And is not the requirement of such a devotion of yourselves reasonable?

The requirement is reasonable, because it

points out the only certain mode for the Christian to secure his own highest enjoyment. What mars the happiness of man below? Disappointment. All are eager in the pursuit of happiness, and sanguine in the expectation of enjoying it. And were the objects aimed at such as anticipation makes them, and always to be obtained, man would be happy. But he is not happy. Disappointment meets him at every step and blights his hopes. The objects he aims at fly before him, or if overtaken, prove worthless. In his road to wealth, he meets with unforeseen and uncontrollable reverses; and riches in possession bring with them cankering cares, or take to themselves wings and fly away. The reason of it all is, that while man, moved only by selfishness, aims exclusively at his individual interests, his plans are constantly crossed by the great plan of the Governor of the universe. God never made his arrangements for the government of the world, to meet the wishes and aims of selfish men. His great plan looks at the highest good of all, and he steadily pursues it, making every thing subserve to its accomplishment. When selfish man, therefore, sets up another object in his individual interests, he may expect that the plans he lays will constantly infringe upon the course pursued by his Maker;

and that he who will do all his pleasure, will thwart them, and crown his exertions with nothing but disappointment.

But there is an object, in pursuing which we are sure of success, and which when obtained can never disappoint. It is the same at which God himself aims. This, anticipation cannot paint in colors that shall surpass the reality; for God esteems it worthy of his own supreme desire. Nor in aiming at it, as we are laboring together with him who governs all things according to the counsel of his own will, can any thing make us fall short of our end. This object, so far as it relates to our province of God's dominions, and of course so far as we can have any thing to do with it, is the highest spiritual good of our race—*the conversion of the world.* To aim at this, is to fall in harmoniously with the course our Maker is pursuing, securing to ourselves a share in his success, and in the happiness it will occasion. And is not a requirement that leads so certainly to the highest happiness we can wish, reasonable?

It in fact points out the only reasonable course we can pursue. Those who really and heartily thus enter the service of God, whether missionaries abroad, or persons devoted to different branches of the same great work at home, though

so often charged with enthusiasm and foolishness, are after all, if the principles of our religion are true, the only reasonable men. They place themselves just in the attitude, that exactly adjusts all our relations to God, to ourselves, to the world, and to eternity. Our individual interests are of minor importance; they treat them as such. God's great wish, the spiritual welfare of all, is the only object comparatively worth seeking; and they aim at it.

My brethren, did we all thus merge our interests in those of Christ's cause, each regarding himself as a simple private in one great army, marching onward to the universal establishment of his kingdom; great would be our satisfaction and joy! Contemplating the exalted nature of our service, we should look down free from anxiety upon the trifling events of the world, knowing that whatever they may be, the will of the Lord, which it is our object to promote, will be done. Having laid our foundation upon the Rock of ages, no storms and tempests would shake us. Sickness and death would not disturb us. Wars would not trouble us. Men devoted to this service have braved the frowns of kings with firmness, have faced persecution with boldness, and smiled with indifference at the fires of martyrdom. But to describe the

advantages and pleasures of the service of God, requires the harp of David, and the pen of Paul. Let us be satisfied with their *description*, and endeavor by obeying their direction to experience the *reality*.

3. Contemplate *our obligations to comply with the requirement of the text.* The apostle says, "I beseech you, therefore, by the *mercies* of God."

This word in this place is full of meaning. For what are 'the mercies of God,' but that system of salvation which the apostle had spent the whole of the preceding part of his epistle in explaining and defending? After proving inexcusable guilt upon both Jews and Gentiles, so that "by the deeds of the law there shall no flesh be justified;" to a world of such sinners he had announced a salvation, provided by the propitiatory death of Christ, so easy that by simple faith in Jesus it could be secured, so free as to be accessible to all over whom the curse of the fall had extended, and so sure that no power in earth or hell could separate from it those who should once embrace it. Such are the mercies to which he refers, and upon which he founds an obligation to comply with the requirements of the text.

It is an obligation of gratitude. And what species of obligation is more sacred, more binding? In the reciprocal dealings of man with man, it is indeed greatly neglected. Conscience is too weak often to enforce it; and human law is too limited to reach it. And it is almost regarded as a sort of obligation which we are at liberty to meet or to neglect at our pleasure. The obligation which our modes of thinking and of speech most distinctly recognise, is that of an explicit stipulation or promise. This the law can reach and enforce; and we come almost to understand, when obligation is spoken of, that it is of course something to which we have obligated or bound ourselves by an overt promise. But this is owing solely to our spiritual perverseness. There is a law by which the obligations of gratitude are just as tangible, and as easily enforced, as are the obligations of promise by human enactments. That law will call us to account for every neglect of its requirements at the bar of our final judge. Then will it appear that no promise of ours could add to the obligations to serve God which lie upon us. The idea that it could, implies that we have a right to withhold such a promise. But have we that right? Have we any such independence of God as entitles us to say what we will, and what we

will not do for him? We have nothing which is not his gift, and which he has not a right to demand. We hold nothing in fee simple. We are not our own. Our obligations of gratitude to God go farther back than any promise we could make. So far from any thing's being added to them by an express promise on our part, they render the very making of such a promise obligatory. To withhold assent would be sinful. No obligation is so really binding as that of gratitude; and no gratitude certainly is so great as that due for the unspeakable mercies of our God.

What are those mercies, brethren, as they have been bestowed upon yourselves? As, from the first of your existence to the hour of death, every moment is filled with the experience of them; so, would you recount them, your whole life must needs be taken up with the enumeration; yea the ceaseless songs of eternity would scarce suffice to finish the rehearsal. Would you calculate their magnitude, the task would not be easier. Even the temporal mercies of health and the comforts of life, in this land of liberty, intelligence, peace and prosperity, are of no slight value. But the mercy, which should be mentioned before all others, and from which every other flows—the gift of God's only begotten

Son—how shall that be estimated? What do you not owe to him? By his grace you are what you are. Let all the strongest susceptibilities of your heart be awakened to contemplate the exceeding riches of that grace. But for it, sunk as you are by nature in the depths of depravity, the fate of the angels who kept not their first estate, had been yours, and you had been reserved in everlasting chains under darkness, unto the judgment of the great day. He redeemed your life from destruction. Had the lines fallen to you in pagan lands, you would now have been bowing down to idols, with no other end awaiting you, than that of all the nations that forget God. But he hath made you to differ; and here you are listening to the sound of salvation in the sanctuary, and enjoying all the blessed influences the Bible sheds upon society around you. Had you still gone on in your own way, it would have been the way of transgressors; the broad road that is conducting so many around you to destruction, would have been your path. But his Spirit, you trust, has arrested you, and the hopes of heaven are yours.

And have you, beloved brethren, experienced such mercies at the hand of God? Surely unspeakable gratitude must swell your hearts. And anxious to do something in return for him,

who has done so much for you, you will ask with Paul, "What shall I do, Lord?" To do his will, must be the dictate of the gratitude you owe him. Nor can it be felt that the obligation to this is other than the strongest possible. Did it need any ratifying or confirmation on your part, it has already been given. For you have by your own act, solemnly covenanted to be the Lord's. You cannot escape from your obligation to do the will of your Saviour. And that will is, we have seen, that the spiritnal welfare of our race be promoted, that the world be converted. Every page of the Bible, every action of the Saviour, declares this to be the great wish of his heart.

The obligation is strengthened by the fact, that Christians are the only agents the Saviour has appointed on earth to execute this his great desire. What is the simple provision he has made for the world's conversion? By his propitiatory death he has laid a foundation for the pardon of all who repent and believe in him. To produce among men this repentance and faith, (the indispensable conditions of pardon,) he has provided appropriate means, has appointed agents to use those means, and has promised an influence from above to give them efficacy.

The means he has provided, are his word, to be applied to the mind by reading, preaching, or the various other modes of instruction. The influence he has promised, to give them efficacy, is that of his Holy Spirit. But who are the agents? Some agents are needed. Without them, the means will never be applied, and of course can never be made efficacious; except the gospel be preached by miracle, as it never was even in the age of miracles. He is no longer himself personally on earth, a preacher of righteousness. Angels he never employs to preach the gospel. The agents he has appointed are men. And among them, the only ones he can depend upon are Christians. Yes, Christian brethren, to us has he confided this great agency; making our coöperation necessary to the accomplishment of his purposes respecting our world, so that if we prove unfaithful his purpose fails. How awfully responsible is our situation! On the one hand, neglectful of all our obligations to him, shall we disappoint the most earnest wish of his heart? And on the other, regardless of a perishing world, shall we make ourselves accessory to the destruction perhaps of millions whose salvation he has made dependent upon our agency?

The obligation is still further increased, by

his positive command. His final charge to his church, his last will and testament, was the command, "Go into all the world and preach the gospel to every creature." This command, from the moment it was uttered till the present hour, has been binding upon the church. Oh the guilt of so long neglecting it! The command to repent, you say, rests in full force upon the sinner every moment of his life; for not obeying it he has no excuse; and if in the neglect of it he finally perish, the blame will be all his own. Precisely so is it with this command of our Saviour, in its obligation upon the church. We sometimes almost charge God with blame for leaving the heathen world so long in darkness. As well may we charge God with blame for the continued impenitence of a sinner, when he is commanded to repent and be saved, and voluntarily refuses. For toward the conversion of the world, God has done his part. He has provided the means, and commanded his agents to use them; and it has always been his wish, that the command should be obeyed. Had it been, the work would long since have been done. But the church has disobeyed, and the world remains in darkness. To the sinner's own disobedience, his continued impenitence is to be charged; to the church's disobedience is it owing

that the world is still unconverted. The blame is thrown entirely upon the church. Upon her is to be charged the guilt of suffering error, and sin, and idolatry to pervade the earth, through so many generations. And at her door will the guilt still lie, until through her awakened energies our entire race be reclaimed.

And how great is this guilt? Is it so enormous that you hesitate to charge it upon the church of God? Look at her history, and present condition, and say if God himself has not charged it upon her, and punished her for it too. Since the apostolic spirit, which was none other than the spirit of missions, ceased, how has barrenness seized upon her. Heresies, rivalries, and schisms, first tore her entrails, and severed her afflicted limbs. Some of her members scattered in the East, were by persecution from the followers of Mohammed soon mangled, and are still trampled under foot. Upon others in Europe the papal palsy seized, and it still holds them in the grasp of a deathlike paralysis. The Reformation for a time aroused a part to action. But the great business of sending the gospel to the nations was neglected, and Germany, the land of the Reformers, now slumbers in the stupor of neology. A deadly lethargy threatened to fasten itself even upon our own churches; but in a happy

hour the spirit of missions awakened their energies, and now they are impelled onward in a course of prosperity and advancement. In a word, let the church neglect her duty to the world, and her whole history shows, that nothing can save her from declension and spiritual death, inflicted as a punishment for her sin. And well it may be so; for to suffer so may millions of souls to perish, whom she is under every possible obligation to reclaim, is a sin of no slight enormity. Who that hears me, by withholding his efforts from the great work of converting the world, will make himself a partaker in a sin of such magnitude?

Allow me to close my discourse with a few reflections.

1. *The spirit of missions is the spirit of Christianity.* It should be set as the sun and centre of the system, around which all its other peculiarities may revolve as primary or secondary planets. For Christianity is a religion not for you and me alone, but for the world. Its author laid down his life for the world. It solicits to be published to the world. The world, and not any man, nor set of men, nor any nation exclusively, has a right to it. He alone has imbibed any thing of its spirit, who aims to give it

to the world. And the more he imbibes of it, the more will this be the leading aim of his conduct; the more will he give himself actively and wholly to the work.

But how different is this from the place hitherto assigned to missions? What is done for them, has been extensively regarded as something extra, or supererogatory; hardly entering into the essential requirements of the gospel. It might be done, or left undone, at our option. It was benevolence, not duty. However little might be done, it was set down as so much positive credit, not as a miserable fraction of what we ought to do, bringing us sadly in debt. In the ordinary routine of prayer, public or private, after the presentation of numerous personal requests, and petitions for friends, the heathen were remembered in a single word or two, for a conclusion. Monthly concerts were but thinly attended, and in the prayers that were offered, every thing perhaps found a place before the great object for which those meetings were appointed, if that object was not in fact entirely neglected. In giving for the support of missions, the question very generally has been, not what, in the exercise of proper industry and self-denial, can be given consistently with other obligations; but what can be given without being felt, without

sensibly curtailing one's income. And at the best, it was *charity*—a name correct enough certainly, but too often used to cover some relic of the papal idea of supererogation, as if what is thus given, were not just as much due from us at the bar of God, as are legal debts at a human tribunal.

Ministers have been in the same condemnation with their people. How rarely have missions been preached, as a regular part of that system of truth, which ministers are bound to preach, whether men will hear, or whether they will forbear? The apology of some special occasion has been deemed necessary in order to their being introduced with propriety into the regular instructions of the sanctuary; or they have been crowded into some extra-meeting in the evening, or in the week; or perhaps neglected entirely by the pastor, and left to be brought forward only by occasional agents. And then, so strange was their sound, that you might overhear one and another in the congregation, as it retired, saying to his neighbor in tones of disappointment, 'I came to hear the *gospel* preached, and not missions.' As if the spirit that breathed in the blessed annunciation of the angels at Bethlehem, "Behold, I bring you good tidings of great joy, *which shall be to all people,*" and which would

carry that annunciation to every nation, had nothing to do with the gospel!

So long as missions have continued thus to be thrust into a by-corner in the estimation and treatment of Christians, we need not wonder that the world should still lie in wickedness. Quite a different place must be assigned them, the place that is properly theirs, before the world can be converted. They must be preached by ministers as a regular part of the gospel, an important portion of the message they are charged by God to deliver. Line upon line, and precept upon precept must be given respecting them, until Christians come to feel that their duty to the world *is* a duty; a duty the neglect of which brings enormous guilt; a duty binding upon every individual. Christians must gird themselves for the work, as a work appropriately theirs, and one of vast moment. Their time, talents, money, must be regarded as consecrated to it, by virtue of the connection they sustain to the Saviour; and must be actually given to it, as the great business of life, with the feeling that for this very work it is, that they are continued upon earth. When such become the feelings and conduct of Christians, we may expect the speedy aproach of the millennium. They will be its harbinger, as the putting forth

of the leaves of the fig-tree foretell that summer is nigh. Blessed be God, some Christians of this stamp already exist, and their number is increasing. They are the first glimmering dawn of the latter day glory.

2. *Missionaries are not the only persons who are bound to make sacrifices.* The entreaty is to all, that they present their bodies a living sacrifice to God. There seems to have been hitherto an impression, that while missionaries tear themselves away from the endearments of home, and submit to the privations of barbarous lands; Christians who remain, are at liberty to seek their comfort and gratification. It is expected of a missionary that he will of course lead a life of self-denial, but other Christians may do it, or not, as they choose. The whole world would cry out, and justly too, against the missionary, who should lay his plans for the accumulation of property, and for self-indulgence, but Christians at home pursue such plans, and the world moves not its tongue. Public opinion lays upon the missionary heavy burdens and grievous to be borne, if the sacrifices alluded to may be so named, but Christians at large it hardly constrains to touch them with one of their fingers.

And is there in reality one set of obligations

laid upon missionaries, and another more lenient upon the rest of the community? Where will you find them prescribed? In the Bible? I know not upon what page. I discover no distinction made there between missionaries and yourselves. They are singled out by not a solitary requirement that is not equally aimed at others. Where is it said to them, deny thyself, and the same broad command does not rest equally upon you? The providence of God has called them indeed to go in person, as missionaries, and to you he may not have pointed out such a course. But has he thereby imposed upon them an obligation to self-denial from which you are exempted? Are you not bound to labor equally hard at home in the same great work? The species of self-denial laid upon you, and the place in which it is to be practised, are different; but does not the amount pressing upon both remain the same? I really cannot find that God has imposed upon me one obligation to make *more* sacrifices as a missionary, than others are bound to make as Christians, however different in kind our respective sacrifices may be.

I say not, that I ought not to make sacrifices. I complain not of being expected and required to make them. Were I inclined to complain, another rather than myself ought to preach to

you the doctrine of this sermon. But such a charge, conscience does not bring against me. I have advanced no principle which I do not regard as binding upon myself. Indeed, if what has been said may have seemed to you too close and unqualified an application of Christian obligation, and a requirement of too much; my apology is that it is a mere exposition of what my views of our religion have long led me to feel to be obligatory upon myself; and regarding God as no respecter of persons that he should excuse others, I have believed the same to be binding upon you, and deemed it my duty to inculcate it.

Nor do I feel any delicacy, because I am a missionary, in urging upon you, as I have done, the duty of laboring for the conversion of the world; as if I were pleading for my own benefit. I stand here upon high ground, and wash my hands clean of every contamination of such a charge. Suppose I am soliciting means to be sent abroad as a missionary. Am I thereby asking a personal favor? If the means are not given, I remain at home, in the bosom of intelligent and endeared friends, surrounded by the comforts which give charm to civilized life, edified by the means of grace which the gospel provides for the growth of piety, enjoying the benefits of our

free and happy institutions, and looking forward to the bright prospects which here open so widely before the young and enterprising. If the means are furnished, I am torn away from all these endearments, to take up my lot among a people of a strange tongue, and of a stranger heart; where discomfort is written upon all the modes of living, and the grossness of semi-barbarism upon the manners of society; where the gospel sheds abroad none of its genial influences through its appropriate rites, and despotism withers the nerves of enterprise and improvement; and where no temporal prospect opens, except a life of toil repaid by no income above what is required for a daily subsistence. To whom, let me ask, can the contribution of the means to make such a change in his circumstances be a personal favor?

Suppose I am urging you continually to increase the revenue of the missionary treasury, am I thereby soliciting any thing for myself? If it be increased a hundred fold, more missionaries are sent forth, and though the means put into our hands to do good, by schools and books, are multiplied, yet not a cent is added to our income. It matters not to me personally, whether you give a hundred or a thousand dollars. My subsistence I only have at the best, and that at

the worst I must have, or return to the comforts of home.

These sacrifices of the missionary life are just as they should be. Missionaries need to be chosen men, selected by the application of severe tests. The expectation of such a life as now awaits them, is a severe test which the unqualified are not likely to stand. Let the prospect that they will be well paid and made to abound in temporal comforts, be held up before them, and it may invite into the field a multitude of drones who will shrink from the burden and heat of the day. The tendency in this respect even of the honor and popularity now conceded to missions, needs the watching of a jealous eye. I submit whether any more discourses upon the moral dignity of the missionary enterprise, are needed. Such a view is doubtless correct, and may be taken to silence objectors. But beware how it is held up to invite missionaries into the field. There needs to be connected with the missionary work, such sacrifices of temporal advantages and pecuniary prospects, as shall deter all but hardy soldiers of the cross from entering it.—But ought not similar sacrifices to be connected with a profession of religion, for the very same reason? The church was perhaps never so pure, as when the sword

of persecution, hanging over its members, deterred all the unqualified from entering it. Let the duty of Christians to the world become so fully understood, that a sense of consistency shall require them, in all the details of life, to make their own interests entirely secondary to the great interests of Christ's kingdom, and it may be found that missions are as great a purifier of the church as ever persecution has been. Such a purifier is needed, or the church is ruined. May public opinion soon pronounce a course of self-denying sacrifice to be as much demanded of every Christian by virtue of his profession, as it is now of the missionary, by virtue of his calling.

Finally, allow me to remark, *that the requirement of the text, as it has been explained, is after all no sacrifice, in the sense now often given to that word.* How strangely has the term sacrifice become perverted! We commonly understand by it an act necessarily unpleasant and painful. But is it not almost a libel upon piety, that such an idea should become attached to a word which originally and properly signifies the consecration of a present to God? Among the wiles of Satan in the papal church there is a similar perversion of prayer. The saying of prayers is one of the most common *penances*

imposed by the priests upon penitents at the confessional; that which is the Christian's vital breath being thus turned into a painful punishment. Is it scarcely less a wile of Satan, that the sacrifices which God requires us to make, have come to be regarded as of course an irksome, undesirable business? It ought to be a source of the greatest pleasure that we have any thing to give in return to him to whom we owe so much. And the greater the gift, even to the entire consecration of ourselves to him, the greater ought the pleasure to be.

Such is actually the case. Whoever has given himself wholly to his Saviour's work, making it the great object of his life, whatever his specific employments may be, has found in it supreme delight. It is the bursting forth of the generous emotions of a heart, that swells with gratitude to him to whom its all is due. Have you, brethren, any of those generous emotions? Pray enjoy the pleasure of expressing them in your lives. Be they expressed by giving in sacrifice to God what has heretofore been devoted to self, the very act will be a pleasurable enlargement of the soul. Self is too small an object for the vast active powers with which our Maker has endowed us. They can be fully expended upon nothing less than the great work he has made

us for and assigned us. Give yourselves wholly to this work, though it be by still laboring upon your farm or at your merchandize, and then will you find, that for the first time you are in your proper place. You are doing just what God intended you should do, and the soul is satisfied. All is right. Do this and other delights also will be yours. A reflection of the happiness you occasion to others, will be returned upon you. And when, by the expansiveness of your benevolence, that happiness is spread over the earth, how intense must be this reflection, as it converges upon you from every quarter! Your enjoyment will be a participation of the highest delight of the Saviour, as in his great work of benevolence he sees of the travail of his soul and is satisfied. May we so live that no small share of this enjoyment shall be the portion of us all!

SERMON III.

FAREWELL REQUEST IN BEHALF OF THE SYRIAN MISSION.

2 Thessalonians iii. 1.

Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.

These words are an entreaty of the apostle to the Gentiles, for the prayers of the church in behalf of himself and his fellow-laborers. In taking leave of you to-day, I propose to avail myself of it, to solicit your prayers in behalf of myself and my associates in the Syrian mission.

Such an application of the passage is coincident with its original intent. The situation of the great missionary who uttered it, in regard both to places and circumstances, was almost the same as ours. In my former journeyings I have often crossed his track, and stood upon places where his feet have trod. I have sailed

along the coast of Cyprus, from Salamis to Paphas, where he commenced his apostolic labors; have crossed the sea where he passed over from Troas with a straight course to Samothracia to go into Macedonia; have mourned over the ruins of the church of his planting, at Corinth; and have walked along the harbor where he was wrecked at Malta.

The Syrian mission with which I am now to be connected, has its seat at Beyroot, where I have already spent more than a year, and where I am expecting hereafter to reside. It was known, not long after Paul, by the name of Berytus, but is not mentioned in the Scriptures of the New Testament. It lies on the coast, between Tyre, some fifty miles on the south —where I have once rode upon the shore on which Paul kneeled in prayer with the brethren, as he was going bound in the spirit unto Jerusalem—and Antioch, at a greater distance on the north, where he was separated by the laying on of the hands of the brethren for the work whereunto he was called. To the east some sixty or seventy miles, across Lebanon and Anti-Lebanon, is Damascus, where he was converted. And southeast some hundred and fifty miles, is Jerusalem, where he once sat at the feet of Ga-

maliel, and was afterward imprisoned for the testimony of Jesus.

His *circumstances* were hardly more different from ours, than the places where he labored. Then, as now, arbitrary despotism, in the hands often of venial and irresponsible governors, swayed there extensively its iron sceptre. So united was this despotism with an imposing system of false religion, as to be but an instrument in its hand for the oppression and persecution of Christianity. The same union do we find now between Mohammedanism and the Turkish government, attended with similar effects. He had brethren by name scattered every where, to whom he sought to publish the salvation of the gospel first; but who regarded him uniformly as guilty of heresy and an apostate. Such brethren do we encounter in the nominal Christians of Turkey, and similar is the light in which they view us. In many other particulars might the analogy between his circumstances and ours be traced out, showing how appropriate is the language of the text in the mouth of a missionary to Syria. In one respect he differed from us. He was an apostle. But surely, if in that character he felt constrained to plead so earnestly for the prayers of Christians; with how much more importunacy

does it become us, feeble, erring missionaries, to solicit your prayers.

In filling my mouth with arguments for this purpose, may I be allowed to say,

1. *It is your duty to pray for us.*—A peculiar feature of the religion you profess, is, that it is a religion for the world. Its provisions of salvation are large enough for the world. It is the will of its founder that it should be embraced by the world. The first annunciation of his forerunner respecting him was; "Behold the Lamb of God that taketh away the sins of the world." His last command to his disciples was; "Go ye into all the world, and preach the gospel to every creature." Upon this feature of our religion is founded the solemn duty, so earnestly enjoined by Paul, of praying for all men. "I exhort first of all," says he to Timothy, "that supplications, prayers, intercessions, and giving of thanks, be made for all men." "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth."

The obligation to pray specially for *missionaries*, arises from the connection of their labors with the conversion of the world. To them, as

the bearers of the message of salvation to the nations, is this great work committed. Upon their success depends its accomplishment. In no other way can it be effected. For the faith of men in the gospel cometh by hearing it. But how shall they hear it without a preacher? and how shall there be preachers except they be sent—except there be missionaries? The obligation is strengthened by the fact that missionaries are your agents, they are doing your work. The command to preach the gospel to every creature, lays an equal duty upon every Christian to engage in the great work of evangelizing the world. Missionaries volunteer to serve personally in the front ranks of the battle, suffering its hardships, and exposed to its dangers. Thereby they relieve you from this service, and you are allowed to remain at home, to perform here your share of the great work, in whatever department may be assigned you. And what department is there to be assigned you, but to send reinforcements to these your substitutes, and to uphold their hands by prayer? Doubtless in the just apportionment of the rewards of victory in the day of final triumph, "as his part shall be that goeth down to the battle, so shall his part be that tarrieth by the stuff." But in order to this every man must do the duties of

his station. See to it, brethren, that there be a record on high of unceasing prayer offered by you for missionaries, to be adduced as proof that the duties of your station have not been neglected.

I limit my solicitations for your prayers to-day, to the mission in Syria, because of my personal connection with it. God in his providence having caused me, during a residence of more than a year in that country, to become acquainted with the spiritual wants of its inhabitants, and led me to devote my life to them, I feel constrained to stand up and plead in their behalf. My heart is drawn toward them by strong ties of compassion, and I would fain throw around yours some of the same cords of attachment. Not that I would draw your Christian sympathies exclusively thither. Would that there were missionaries here from the Sandwich islands, from India, from China, from every other part of the earth, to plead in like manner for the people among whom their lot is cast; that your hearts might be attracted to all the perishing inhabitants of the earth.

2. *We need your prayers for ourselves.*—We need them for the preservation of our *health* and *life*. Of both these we make some, perhaps a

great, exposure in taking up our residence in Syria. The climate, it is true, is not a bad one. In no part with which I am acquainted, will it compare for insalubrity with the low countries in our southern States. Beyroot enjoys two advantages of location, of no slight importance to health. A refreshing sea-breeze blows from the southwest, during the warmest part of almost every day of the summer. And Mount Lebanon rises up so near on the east, that by a ride of three or four hours, a climate can be found upon some airy projection, of any needed degree of coolness.

But after all, it is a southern climate, very different from ours in New England, and added to the other evils to be encountered, must make a change in the constitution which may be most serious. For nearly six months hardly a drop of rain descends to produce those invigorating changes with which frequent showers so delightfully attemper the heat of our summers. During several of the hottest weeks, the thermometer indicates very few degrees of variation in the temperature, and from day to night the change is extremely small. Occasionally, also, when the fibres of the system have thus become relaxed, and the nerves as it were laid open, the east wind coming up from the wilderness, the

Arabian desert, bursts over Mount Lebanon with a violence apparently only accumulated by the obstructions it encounters, and pouring down its heated blasts, seems to touch and wither the very springs of action and of life.

By retiring to the mountains, we are refreshed indeed with a change of temperature; but think not that we find there a retreat of pleasure in airy and elegant country-houses. The dwellings of the inhabitants are little rude cottages, made of walls of unhewn stone, plastered, terraced, and floored with clay; and so uncomfortable and difficult to be obtained, that the buildings erected for domestic animals are sometimes the most habitable residences that can be procured. I spent one winter there, without chairs or a table, in a house which had no windows, and only the earth for a floor, with a terrace so leaky as to admit not a little of every shower that fell, and doors so rude as to require a stone to be rolled against the largest crevice to prevent the jackalls from entering my room at night. And this house was the most commodious, with one exception, of any in the village. Mr. Bird, with his family, passed the preceding summer in a building previously appropriated to sheep and goats, enlarging it somewhat by surrounding it with an arbor of the branches of

trees. And the English consul, the same season, lodged his own family and Mr. Goodell's in a rude edifice erected for the rearing of silk-worms.

The houses of *Beyroot* are of a far better construction. But having thin walls of porous stone, often saturated with rain, and being entirely without fire-places, they form but cheerless residences in the stormy season of winter, though the thermometer rarely sinks to within ten degrees of the freezing point. It may be truly said of the people that they make no provision, in the structure of their houses, or in their domestic arrangements, for the real conveniences and comforts of life. It has been affirmed even that they have no word for *comfort* in their language. The remark is not true. But the highest idea they would express by such a word, would most likely be the spending of an evening with pipes and coffee, listening to imaginary tales of Arabian invention; or sitting in meditation, with the same accompaniments, under the shade of a tree by the side of a salient fountain.

To be transferred from a New England home to such a home as this, is a change which, in addition to the change of climate, may well be expected to have its effect upon the constitution. Add to it also, besides other indescribable but

more grievous annoyances, the perplexities of dealing with so perverse a people, and all the weighty anxieties and wearisome labors of the missionary life; and you will not wonder at my opinion, that a missionary must calculate to end his labors sooner than if he remained at home. Impaired health and shortened life are among the items to be reckoned in counting the cost of the conversion of the world. For it so happens, that a very large proportion of the unevangelized nations inhabit warm climates, while missionaries can be furnished, at present, only by the temperate regions. What then shall be done? Shall we draw back from the work? Never! For the fear of shortening our earthly pilgrimage a little, let us never shrink from a work, in which our great Captain and Leader laid down his life after only three years' labor. Rather let us, soliciting your prayers for strength and support, enter upon it with the cheerful spirit of him who learned in whatsoever state he was therewith to be content; being instructed both to be full and to be hungry, both to abound and to suffer need.

We need your prayers, also, for our *spiritual health* and *growth in grace*. We need them for this, much more than for the preservation of the health and life of the body. You know not our

exposures in this respect. Contrast our circumstances with your own. How many are the means of grace that surround and press upon you on every side? The Sabbath interposes regularly its solemn stillness to arrest the current of worldliness in your own breasts, and in the movements of men around you, giving a place for eternity to step in and present its great realities for a share of your attention. The sanctuary opens its doors weekly, inviting you to listen to the affecting warnings, invitations, and precepts of the gospel, proclaimed by the embassadors of Christ. The meeting for conference and prayer exhorts you to forget not God in the avocations of the week, and contributes to throw a savor of devotion into your daily employment. Numerous Christian friends in personal intercourse, apply the stimulus of a word in season and out of season, to keep up the tone of your piety. And the whole expression of public opinion, as it comes to you from a widely extended Christian community, or is echoed even in the sneers of the ungodly at your inconsistencies, says, in the language of the great cloud of witnesses passed into the heavens, 'Lay aside every weight, and the sin which doth so easily beset you, and run with patience the race that is set before you.'

Still, how often do you find yourselves flagging in your Christian course. And you call in the excitement of special occasions, of protracted meetings and the like, to prevent the recurrence of long nights of spiritual sleep. Yet, after all, you but partially succeed; and, with so many supports to your piety, are in constant jeopardy of spiritual declension.

What then shall be said of the deadness of soul to which *our* condition exposes us. On the Sabbath we meet together a few names of us, to worship God and listen to his voice of mercy in the sweet accents of our native tongue. And precious are such seasons 'with Christ within the doors.' But how different the feelings they occasion from what you enjoy here in the great congregation, where so many sympathizing hearts mingle their prayers and their praises in one cloud of incense before the mercy-seat! Around us nothing meets our observation to inspire feelings congenial with the sacredness of the day. The Mohammedans acknowledge it not at all. The Christians generally abstain from servile labor, but it is only to give themselves up to indolence, recreation, or holiday amusements. So little idea have they of the real sanctity of the Christian Sabbath, that for our strictness in observing it, they are ready to

accuse us of being Jews. Almost the only situation in which I have been able, while travelling, fully to realize on the Sabbath the sacredness of the season, has been when removed from the view of men, perhaps shut up in solitude to the contemplation of some uncultivated rural scene, fresh from the hand of nature. When in such a spot on a Sabbath morning, thought at once flies away to the quiet scenes of home, and imagination conjures up around me all the tokens of sacredness and of rest, which at such times have been there so often witnessed. But the presence of man spoils all, and in his busy haunts, the whole vision vanishes at the view of his profanations.

The influence upon us of the personal intercourse of others, and the expression of public opinion as it comes to us in whatever way, how different from what you experience! No example of devoted active piety sets itself before us to invite to an equal zeal for God. No just ideas of Christian consistency in the public mind, standing ready to detect our faults, spur us onward in our race. No sympathizing views of Christian doctrine and experience come from any quarter to confirm our faith. We feel that we stand alone; and in seasons when God hides his countenance so that we cannot say from our inward

feelings, "I know that my Redeemer liveth," unbelief is ready to throw a veil of doubt over the very existence of personal piety on earth, in ourselves or others, and to make us say in haste, "all men are liars," and in his religion, "surely every man walketh in a vain show."

Is it strange that in such circumstances we should sometimes, standing upon the brink of spiritual declension, be left to shudder at the apprehension that the cold atmosphere we breathe may chill us to the vitals, and precipitate us into the same lethargy of the heart and the conscience that has seized upon all around us? The exposure is a real one, and needs to be set in its proper light. For it has been overlooked by Christians in their conceptions of the missionary life. It has been almost imagined that one need only give himself up a sacrifice to God in the privations of a missionary's lot, to reach as a matter of course, the highest degree of piety, and obtain the most exalted spiritual enjoyment. The idea is an utter mistake. The missionary, more than all other men perhaps, needs to use constant watchfulness and diligence that his faith fail not, and his love grow not cold. He is a soldier in a post of danger, and must never lay aside his armor.

Other trials, compared with this, have in my past

experience made no impression upon me. Many have been the inquiries that friends have made, since my return, as to my manner of life in respect to food and raiment and other comforts in the journeys I have taken. To them all, I have honestly answered, Whatever of physical privations and hardships I have experienced, have been truly little thought of at the time, and soon forgotten; but the wants of the soul, like the panting of the hart after the water-brooks in a dry and thirsty land where no water is, have been felt and are remembered. And in the prospect which is before me, the idea of being deprived of your privileges, and exposed to such spiritual dearth as reigns where I go, is the only thing that presents itself to throw any real damp upon my feelings.

Think not that I forget the precious assurance made to an apostle, when under sore trial, "My grace is sufficient for thee." To forget it, would be the height of ingratitude in one who has so often experienced its verification. It is most true, that through the simplest means, the mere reading of the word and private prayer, God is able and ready to bestow the most abundant grace upon his children. Such means, at the very worst, ever remain to the missionary; and precious means they are. For, what consola-

tion, what joy, what hope, do they not convey into the soul! Missionaries do find it verified, that "there is no man, that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time," (more of *happiness*, the object at which all the world aims,) "and in the world to come life everlasting."

But this is not a matter of course from the mere nature of their calling. In order to it, there is something for them to do. They must set a double watch upon their hearts; they must be diligent in their arduous business; they must be constantly in the attitude of looking upward in humble expectation of the blessing. There is something also for their friends to do. They must pray for missionaries. They must go to the fountain of grace, and seek supplies for them. This favor is asked of you to-day. You expect much from your missionaries, much personal holiness in themselves, much usefulness to others; so much that our heart almost fails at the view of it. Would you have your hopes not disappointed, by our halting in our race and sinking down into lukewarmness and sloth? Then pray for us. I *urge* the request because I know and feel its importance. Assured of

your compliance, we can go cheerfully and with buoyant hopes. But, ah! how the heart sinks at the fear of your neglecting it! I beseech you, brethren, give no occasion for such a fear. In the hour when God is nigh to your hearts, when his ear is open to your requests, when you have power to prevail with him; then fail not to remember your missionaries. Pray for us that our faith fail not.

3. *Your prayers are necessary to the success of our labors.*—What is it that we propose to do? Allow me, in few words, to spread out our field before you. Syria is a general name for the country that lies along the whole breadth of the eastern end of the Mediterranean sea; extending inland to the deserts of Arabia, and having the territories of Egypt on the south, and the river Euphrates with the mountains of Cilicia on the north. Its principal port, and the residence of most of the foreign consuls and merchants for the whole coast, is Beyroot. The southern part of it is Palestine, the ancient land of promise. On the north of it, beyond the Euphrates, is Mesopotamia; the only easy access to which, is through Syria. Such is our field geographically.

The people—though, with the exception of the

Syrians in Mesopotamia, their language is Arabic, indicating their common national descent from the Arabian stock—are divided into numerous religious sects. There are a few thousand Jews, dwelling in Safed, Tiberias, Jerusalem, Hebron, and scattered in some other towns; but nearly all of them are foreigners from Poland, and elsewhere. The great mass of the native inhabitants became early infected with the Arabian apostacy, and are now strict Mohammedans; a few of them belonging to the Sheey, but most of them to the Sunny sect. With them may be classed somewhat more than 100,000 Druzes in Mount Lebanon, with two or three smaller sects at the north; whose doctrines are secret, but are understood to be a corruption of Mohammedanism. Relics of the ancient Christian churches, planted here by the apostles, still survive the scourges of the false prophet, and persons bearing the name of Christian are numerous. Of these, a considerable body belong to the proper oriental Greek church, being subject to a patriarch of their own, styled the patriarch of Antioch, but resident at Damascus, who is generally a Greek. They speak only Arabic, and all their religious services are in that tongue. A part of them, not many years ago, seceded to the papal church, and are called

Greek Catholics, their language and their church books being still Arabic. The Maronites in Mount Lebanon, numbering about 100,000, are a distinct body, subject to the pope. Their only spoken language is Arabic, but the language of their prayers being Syriac, indicates their origin to have been from the ancient Syrian diocese of Antioch. They are in fact pretty well ascertained to be descendants of the Monothelites, a sect that anciently broke off from that patriarchate, and afterward embraced papacy. Of the other two heretical sects, the Nestorian and the Monophysite, which, at a still earlier period, seceded from the same diocese; the Monophysites, now called Jacobites, are still found in small numbers in some parts of Syria, but their principal residence is in Mesopotamia. The Nestorians are in the mountains of Kurdistan, north of Mesopotamia, and in the regions adjacent. The public services of both are in Syriac, and in some parts that is also their spoken language. Out of them both, the papists have gathered a new church, called the Chaldean, with the same language. I once supposed, from what I could gather from history and from travellers, that the three ancient heretical sects, just mentioned, had taken entire possession of the great Syrian diocese, once the most honor-

able of all the four patriarchates into which Christendom was divided, and that the proper original Syrian church had become extinct, except as it is represented by the Greek patriarch at Damascus, presiding over the Arab Christians of the Greek church. But I have since discovered evidence of the existence of several villages of Syrians in Mesopotamia, still adhering to the parent stock.—Such is our field statistically; inhabited by two or three Mohammedan, and five or six Christian sects, using only two languages, one of which, the Arabic, is almost universally prevalent.

What we propose to do, is to bring all these sects, throughout the whole extent of this interesting country, to embrace the truth as it is in Jesus. The work is one of immense magnitude.

How difficult is the work of leading sinners to repentance, among yourselves! Many there are here present, perhaps, who have until this moment stoutly resisted all the influences that have been brought to bear upon them for this end. Children they are of pious parents, and subjects of many prayers, but parental solicitations and admonitions have been of no avail. The Bible has spent its power upon them, and become insipid as an idle tale. The most pow-

erful calls of the sanctuary have been listened to but to be rejected, until they cease in the least to arouse them from their spiritual torpor. All the varied, solemn, and exciting influences of revivals of religion they have withstood, until it seems as if no new or more effectual way of access to their hearts can be devised. The strongest bonds of friendship, even, have had no power to draw them heavenward; for while numbers of intimate companions have set their faces to go thither, they, rather than accompany them, have burst the closest ties of affection, and substituted for them the lash of ridicule and scorn. And now, in a time of spiritual declension, you ask respecting such, What shall make them feel? How can their hearts be subdued? That no means can of itself do this, you are most deeply sensible, as you ought always to be; and despairing of human efficiency, you go to God as the being who alone has the requisite power. The final resort, the only one that gives encouragement, even here, amid all the means, your privileges furnish, for the conversion of impenitent men, is prayer. And that always gives encouragement, for it calls in the aid of the power whose province it is to control the heart.

How vastly more difficult is the work in Syria!

Superadded to the obstinate opposition of the heart to the truth, which is common to unregenerate man every where, there are these peculiar difficulties to be encountered. The Mohammedan, of whatever sect, meets Christianity at the threshold, with a frown of hereditary contempt. The Bible he has been taught to regard as so corrupted by Christians as no longer to contain the law and the gospel, once revealed to Moses and to Jesus. Among the interpolated doctrines, the trinity and the sonship of Christ especially, he has been habituated formally to deprecate in his daily prayers; rejecting at the same time every idea of the atonement. In the worship of those around him whom he regarded as followers of the Bible, the nominal Christians, he has ever recognized the adoration of images and pictures, as a part of the idolatry his religion condemns above all things else. And their bad conduct he has looked upon as evidence of the influence of a religion worse than his own. The *Metawaly*, a branch of the Sheey sect, somewhat numerous in Syria, regard us as ceremonially unclean to the touch. I have known a woman break a pitcher of water she had just filled, because a Christian, seeking a draught from it to quench his thirst, had contaminated it by the touch of his lips. The Druze takes the

opposite extreme. His religion allows him to deny his faith whenever his convenience requires, and to profess to be of the religion of those he is with. With this chameleon-like faculty he eludes your search. Or if you seem to find him, it proves in the end to be but a shadow that you grasp. After the freest exhibition of the fundamental doctrines of the gospel, he will declare with great apparent complacency and satisfaction, that you have only been explaining his own religion.

To the nominal Christians, the doctrines we preach are a stumbling-block and foolishness. Accustomed to regard their own as the pure apostolic church, whose doctrines and rights have been guarded and defended by a long line of venerated fathers, and to look upon us as condemned heretics; it seems to them at the outset, a strange infatuation that brings us so far with the presumptuous expectation of teaching them religion. Long divided among themselves into different sects, the questions which separate them,—such as the manner of making the sign of the cross, the use of leavened or unleavened bread in the sacrament, the procession of the Spirit from the Father only, or from the Father and the Son, the degree of intimacy in the union of the two natures of Christ, and the like,—have so

exclusively occupied their minds when they have reasoned at all upon religion, that the strange doctrines of spiritual regeneration, and justification by faith, which we bring them, seem beyond the reach of their apprehension. These doctrines never having been illustrated among them in the life of one truly pious man; there is wanting an example suited to give a clear conception of their nature, and a deep impression of their reality; and we stand almost in the attitude of visitors from another planet, describing objects which our hearers have no senses to perceive. Ever used to a religion of the senses, presenting a constant succession of pompous ceremonies to be adored, and an order of men empowered to pronounce audibly the pardon of sin; to adopt our spiritual religion, seems to them like letting go the substance to embrace a shadow. Brought up, too, with the greatest horror of defection from their faith, instilled into their minds by parental instruction as a preservation against the snares of Mohammedanism, an opprobrium threatens them, should they change their religion for ours, such as is unknown in any case of conversion among us, bringing not only contempt upon themselves, but disgrace upon their families. And then, there is the priesthood, with their income chiefly

from ceremonies which our doctrines would undermine, ready, whenever the alarm is given that their craft is in danger, to echo the cry of the silver-smiths at Ephesus, " Great is Diana of the Ephesians."

You may imagine that the *absurdity* of their doctrines is so evident, that to convince them of it may be an easy task. But there is some truth in the aphorism, ' the greater the absurdity, the firmer the belief.' There is such a thing as abusing reason till it cannot perceive the truth, as well as hardening conscience till it cannot feel it. A belief in what is plainly contradicted by the senses, is brought about only by a distortion, if not a dethronement of reason, which unfits it to respond to the most palpable demonstration. He that has brought his mind to credit transubstantiation, for example, has placed it beyond the confines of reason, and thrown it into a shape to believe any thing however absurd, and to reject any proof however convincing.

Nor does the *burdensomeness* of their rites afford us a more certain ground to hope for success; as if in consequence of it, they could be more easily persuaded to renounce them. That very burdensomeness gives value to their religion. The object of their rites is to make

satisfaction for sin. When burdened with the consciousness of guilt, it is to them they fly for relief. Of course the more oppressive their weight, the more thorough is the satisfaction they give. In this way does every false religion, up to a certain point, come to be valued in proportion to its oppressiveness.

When laboring among such a people, to whom shall we go for success, but to God? If that be your only resort in this Christian land, how much more shall it be ours in that land of darkness? If any one is inclined to underrate the necessity of the efficient influences of the Spirit of God for the conversion of men, let him become a missionary, and his error will be corrected. It is our only encouragement. Had I no where else to look for success but to the inherent efficacy of means, and the power of human persuasion, I should never move a step upon the errand on which I go. I wonder not that men of the world despair of the accomplishment of any thing by missions, for they in fact look no where else. They see only the external means, which are confessedly in themselves entirely inadequate to effect the objects aimed at. Our encouragement is in the promise of the Spirit of God to give efficacy to the means for the renovation of the hearts of men. In

the strength of this promise we go. How great need then have we to pray for its accomplishment! and how great need that you should unite your prayers to ours! When a revival is desired here, it is not thought enough that the minister alone pray. The whole church clusters around him to uphold his hands, by wrestling with God for a blessing in public prayer-meetings, and in the retirement of the closet. Nor are a few prayers deemed sufficient. How often are hundreds offered for one individual, a parent, or a brother, or a sister. And they are fervent, heart-felt, too; not like the formal, general requests so often offered for the conversion of the world. Now *we* are surrounded by no such body of Christians to wrestle for a blessing upon our labors. And shall we pray alone, with none to uphold our hands? We look to you, brethren, to uphold them. Prayer annihilates distance, and when you pray for us, it is as if you were actually around us. Pray for a revival with us, as you sometimes pray for a revival among yourselves, and the Holy Spirit will not be withheld.

How often is the question asked the missionary, 'What success has attended your labors?' Would that every such question were accompanied by another to the person who asks it, 'How

much have you prayed for our success?' The success of missions, provided missionaries are faithful in the application of means, will correspond in its extent to the amount of prayer offered by Christians at home. And the failure of missions is about as likely to be the fault of Christians here, as of missionaries abroad. Brethren, there is a responsibility resting upon you, in consequence of this dependence of missions upon your prayers, of which you are perhaps not aware. Had you prayed as you ought, who can say that thousands more might not have been already gathered from the wanderings of heathenism into the fold of Christ?

4. *There is encouragement for you to pray.* The obstacles we have to encounter are indeed appalling. But Christianity has once triumphed in those same regions over obstacles that were as great. Did Paul meet with prejudices fewer and less obstinate than we have to contend with? The Jews, wherever he met them, generally treated him as the propagator of a pestilent heresy. The pagan idolaters regarded his doctrines as contemptible foolishness. The artisans of Ephesus mobbed him, and the philosophers of Athens mocked at him. Such a list of perils from the enemies of his religion, as

he has left upon record, no modern missionary has yet encountered. How was he imprisoned by magistrates, and stoned by the people! His only human protection was his Roman citizenship; and that, unlike ours, at the best but entitled him to an appeal to Cæsar's judgment seat—a heathen tribunal, at which he was at last condemned to martyrdom. The perils of modern missions are not at all to be compared with those encountered by the founders of Christianity. How rarely have missionaries been put to death, or imprisoned! The apostles found the empire of the world wedded to paganism. Now the power of Christian nations is predominant in the earth. All the obstacles the apostles met, were overcome by the mighty efficacy of divine grace. That efficacy is promised for our aid, wherever the means can be used.

How extensively the means can be used in Syria, I have shown on a former occasion. The facts need not be repeated. Allow me to tell you now in what way they are used. My account will describe the ordinary labors of the missionaries at Beyroot, when I arrived there in 1827. It was near the commencement of their operations.

The preaching of formal sermons to regular congregations, was dispensed with. Congrega-

tions might doubtless have been collected; and preaching had, in fact, been previously attempted by Messrs. Fisk and King. But in view of the organization of the ecclesiastical establishments of the country, it was deemed preferable to take less ostentatious, though perhaps quite as effectual and scriptural, ways of access to the hearts of the people. We welcomed them to our houses, and so far as the way was open, visited them at theirs; instructing them through the medium of *personal intercourse* and private conversation—a mode of instruction, possessing peculiar advantages for ferreting out error from its subterfuges, and adapting truth to the various attitudes of different minds. It was the mode, you will recollect, most frequently adopted by our Saviour, in his labors as a teacher of righteousness. And now, as in his day, the habits of the people are peculiarly favorable to it. It might perhaps appear somewhat more strange now, than it seems to have been considered then, for crowds to gather around an itinerant teacher, and follow him from place to place. But so little is time valued by them, that they seem always to have leisure enough to spend hours with us, though only curiosity urges them. And scarcely half a day passed, at the time I speak of, without our

being visited by some. Among them were occasionally individuals from a distance. Nor was it difficult to lead them to religious reflections. Of their own religion, they are always thinking and ready to speak. Suffer them to direct the conversation, and this propensity would lead to nothing profitable. But we could avail ourselves of it, to win their attention to the fundamental doctrines of the gospel. A large proportion of those who came, were in fact inquirers, desirous of such conversation. Among these were some, who, ashamed or afraid to be seen with us, came, like Nicodemus of old, by night. For conversation with such, Mr. Bird had a private room, accessible without passing through any other part of his house. He used sometimes to be called up at night, by persons from abroad.

Family prayers afforded another occasion of communicating religious instruction. Among the natives, family devotions are unknown. With our habits in that respect they were found to be interested, and prayers being held in the mission families a part or all of the time in Arabic, some used to be present. Hence was suggested the idea of adding this to our system of operations. And the doors were thrown open every evening at Mr. Goodell's, for public

family prayers. The word of God was placed in the hands of as many as came in, each one being requested to read a verse or two in his turn. All the missionaries were present to make remarks as the reading proceeded. And whoever had a question to ask, or a word to say, was invited to say on. The result was a series of remarks or discussions, every evening, always interesting, and often animated. A prayer by one of the missionaries closed the whole; and the parties dispersed with some new inquiries started, or some new truths implanted in their minds.

On the Sabbath, two meetings of a more formal kind were held at stated hours, of a character not unlike *Bible-classes;* though, on the part of those who attended, there was generally no preparation. At one, a chapter was read and an exposition given of it by a missionary, in its application to those who were present. At the other, discussion was expected to be more free, and if any one had a question, or a difficulty, or a theory of his own, he proposed it, the missionaries standing ready to meet the cases that came up, as their knowledge and ingenuity might enable them.

A room full on such occasions was often a delightful scene. The Scriptures have a direct-

ness of application there, which they have not here. Besides the similarity of the scenery and customs they describe to those with which all are now familiar; the Pharisaism and vices so pointedly denounced by them, still prevail in forms but little changed; and their evangelical doctrines, appearing in some shape upon almost every page, meet face to face the prevalent forms of error now embraced by the people. So direct is their application, that one of my brethren used often to say to me, that he knew comparatively nothing of their meaning and force before he read them in Syria. To see the sword of the Spirit, thus sharpened, turning every way to attack the Protean shapes of false doctrine, was interesting in the extreme. Under its blows, the hearts of some would inflate with anger, that found rest only in passionate retorts upon the truth itself, or in attempts to fasten the charge of inconsistency, or of equal error, upon the missionaries who explained it. Others after a long opposition, would settle down in silent obstinacy, or break away and walk no more with us. And others still, smitten with the conviction of its truth, would rise up in its defence.

The Arab mind is of a cast to add to the interest of such exercises. Active and in-

genious in its character, its fertile invention is ever bringing forward some new theory or explanation of Scripture to amuse or to be opposed, of a nature sometimes that tests not a little the discrimination of the missionary. With something of that impatience under restraint, that might be expected in the descendants of Ishmael, it enters into discussion with a freedom, and imbibes a spirit of inquiry with an ease, that I have hardly found among any other people in those regions.

It should be added, that, at the time of which I speak, the Spirit of God was evidently moving upon the minds of the people. Some gave tokens of his presence by inquiring with listening anxiety for the truth; and others by exhibiting the graces of the Spirit already planted in their hearts. That 'faithful martyr,' Asaad Shidiak, had not long been converted, and was then recently imprisoned. His case, so astonishing to all, acted as a trumpet to publish abroad our fame, and public attention was riveted upon us from far and near. Our meetings were not unfrequently attended by persons from a considerable distance.

Another mode of communicating religious knowledge to the people, was *education.* Of this they have great need. Their schools are

few and miserably conducted. Men destitute of every qualification, except an ability to use the rod, taught them, and no elementary books were used except simply for reading. I never saw an arithmetic or a geography in Arabic while I was there; nor even a spelling-book, except one printed by the missionaries at Malta. Their way of learning to spell, was to take up a reading-book, name every letter of a word without dividing it into syllables, and then pronounce the whole together. Grammars they have, but they are never taught in common schools, and very few ever attend to them. Under such a system of education, only a small proportion of the males even, ever learn to read; and of the females hardly any. I heard of one woman, while there, who could write a letter to her husband when absent. Her case was mentioned as a curiosity. Since then, I have heard of a little girl, daughter of a friend of the missionaries, who at the age of eight or nine, had read the New Testament through. She probably stood alone in the whole Turkish empire. To a people so ignorant of letters, our way was necessarily to a considerable degree hedged up. Being unable to refer to the written word for a decision of the differences between us and their priests, it was natural they should confide in

those to whom they had ever yielded spiritual obedience, rather than give credence to strangers.

A system of schools, under the direction of the missionaries, was adapted to meet this exigency; and before I arrived, they had already established fourteen, which contained between seven and eight hundred children, about a hundred and fifty of whom were girls. The attendance of the latter was procured by offering a premium to the teachers, to encourage them to come. The teachers were paid by the missionaries twice the amount for the tuition of girls, that they had for boys. Such a system of schools made the pupils acquainted with much religious truth; for the books used were religious, containing many portions of the Scriptures. Children thus brought together, formed interesting congregations for the missionaries to address, as they from time to time visited the schools. The teachers were brought into more intimate connection with the missionaries than the children, and were often with us, as attendants at our religious meetings. The instruction of the girls was looked upon with peculiar interest. Females are there, owing to their ignorance, the strong holds of superstition. More devoted themselves, than the other sex, to the

rites of their religion, and more submissive to its priests, their influence checks the inquiries of their husbands, and fastens the shackles of bigotry upon their children. To enlighten them, is to lay the axe at the root of the tree.

Upon the reading community thus created by their schools, as well as upon those who could already read, the missionaries brought another mode of missionary operation to bear—it was the *circulation of books.* The Bible was put into our hands by the British and Foreign Bible Society for distribution. And the press of the Church Missionary Society at Malta, furnished us with tracts and a few elementary school-books. In this department, however, only a commencement was made. Our own press had not begun to print in Arabic. It will be a part of my business on my return, to put it in operation, and that too in the country itself where the books are to be circulated. The step will be a bold one, but Providence seems to have opened the way for it; and I trust it will have his favor.

The circulation of books we consider an important item in our missionary operations. The press in modern missions has sometimes been said fully to supply the place of the gift of tongues in those of apostolic times. In one

respect the press has the advantage. It almost gives ubiquity to the missionary. It enables him, by sending a book, to preach where his voice cannot reach, and to do it in many places at the same time. Its influence meets with a hindrance, in the inability of a vast portion of the inhabitants of the earth to read. To remove this hindrance, a feature has been introduced into modern missions which did not exist in those of the apostles—the establishment of schools. The apostles established no schools; for a knowledge of letters was not necessary to the efficiency of their extraordinary means of publishing the gospel—the use of tongues. In order to the efficiency of the means providentially given us—the press—a knowledge of letters is necessary, and we every where establish schools.

Nor is it enough that books be made, and that people be capable of reading them. There must be agents to distribute them, and to distribute them judiciously. To throw out a vast quantity of books indiscriminately upon an unevangelized community, is a waste of money and a waste of truth; for they will be trampled under foot. We have made the experiment, and have found our press of little effect any farther than missionaries superintend the distribution of its publications. The books must

be put into the hands of those who will read them, or they are waste paper. To circulate them thus, faithful agents are necessary. Such agents we have not been able to find among merchants or travellers. Missionaries alone can be successfully employed. And it is a fact, that the thing which limits the influence of our press now, is the want of more missionaries to put its publications into circulation. So, I apprehend, it will be found every where. The more Bibles and tracts you print for foreign distribution, the more missionaries you must send to distribute them. The press is an *instrument* to be employed by the missionary *to aid* him in his work. The moment you attempt to push it before the missionary, to work itself, as a principal instead of an auxiliary, your attempt will be a failure.

Such are some of the ways in which, in our missionary operations in Syria, the truth is made to bear upon the minds of men. They are the ways in which we preach the gospel. And do they not furnish abundant encouragement to you to pray for us? What other encouragement does the gospel point to? Or what other encouragement does the history of the apostles lead us to expect? Simple and weak the preaching of the word may seem to

be, as a means of breaking down the prejudices of the bigoted, removing the blindness of the ignorant, and renewing the hearts of the sinful. But it is the very means, and the only means prescribed in the gospel. It was by the foolishness of preaching that it pleased God in Paul's day to save them that believe. God has not seen fit to appoint any imposing means, with an invariable efficiency attached to it, for the accomplishment of his great work upon the heart. The means is evidently so inadequate to the end, in itself so manifestly inefficient, that the power necessarily appears to be of God. It is a simple instrument in the hands of the Spirit to break the obdurate heart of the sinner. And wherever the means are used, wherever the truth is brought in contact with the mind; there this instrument is put into the hands of the Spirit, and those who confide in his almighty power to wield it, find scriptural ground for encouragement.

What other ground for encouragement does apostolic history lead us to look for? The apostles were indeed endowed with the gift of miracles; but by miracles they did not convert men. Their miracles were an interposition of God by which he gave his attestation to the truth of their doctrines—a proof of inspiration

necessarily required by the laws of reason and of mind, and the only infallible test to distinguish a true prophet from a false one. But, for this end, the miracles of the apostles are of as much use now, as in the days of their preaching. Then they were a proof to those who saw them; now they are a proof to those who are informed of them by authentic history. They have done their work, and we need no repetition of them. There still remains to us the only means ever appointed for the conversion of men—the preaching of the word. When the apostles displayed the miraculous power of speaking with tongues on the day of pentecost, their hearers only mocked and accused them of being drunk with new wine; when Peter preached, they were pricked in their hearts, and cried out, "Men and brethren what shall we do?" An angel appeared by miracle to Cornelius, but it was only to direct him to send for Peter to preach the gospel to him. Paul was struck blind by a vision on his way to Damascus; but it was not until Ananias preached unto him Jesus, that the scales fell from his eyes, and he was filled with the Holy Ghost.

Had we the *holiness* and the *faith* of the apostles, I know not why we should not have every encouragement to expect success, and

speedy success, that they had. These qualifications, alas, though we might and ought to have them, we have not. Still the stinted measure of holiness with which we criminally rest satisfied, gives some weight to our instructions. So unacquainted are the people with any other motive of conduct, than selfishness, and so accustomed to discredit all mere professions; that the motive we assign for coming among them, and the doctrines we teach, seem to them at first as idle tales. But learning at length that we are honest, as it is now generally conceded that we are, and being able to detect no sinister motive for the benevolence we exhibit among them; they are obliged to ascribe to our religion an influence which theirs has not, and our instructions commend themselves to their consciences and their hearts.

Some instances of the influence of Christian character have encouraged us not a little. During Mr. Goodell's residence in Mount Lebanon after the battle of Navarino, an Arab priest cultivated his acquaintance. Some weeks afterward, being myself in the same village, the same priest called me up at night to relieve him from the agonies of poison, which some enemy had administered to him. In the prospect of immediate dissolution, his anxieties were divided

between himself and his children. He called upon God to have mercy upon his soul. His children he gave to Mr. Goodell. 'Let him take them,' said he, 'he may teach them his religion and any thing he chooses. He is a good man. He will be a father to them. They shall be his.' Relatives and friends, at that trying hour, were set aside, and the missionary, a foreigner and a stranger, was selected to take care of his little ones, for his character had gained his confidence.—My teacher was an instance of the influence of a Christian's death. The devoted Fisk died at Beyroot in the triumphs of faith. During his sickness, his native friends were admitted to his bed side, and listened to his conversation. The scene was new to them. That men should die resigned to their fate, was the most they had ever expected from their religion. That one could die rejoicing, none had ever dreamed of; and the witnessing of it in Mr. Fisk, impressed them with the feeling that his religion had an excellence entirely foreign to theirs. The impression was ultimately sanctified to the youth, who afterward become my teacher; and I ever loved him as a Christian brother.

If such be the influence of the imperfect character of missionaries now; what

would it not be, were we possessed of the holiness of the apostles? That we may possess that holiness, your prayers have already been earnestly solicited.

Pray also that we may have their *faith;* and not only that we may have it, but that you may have it yourselves. Does any one shrink from the exercise of it as a presumption, under the impression that a long time will be required for the accomplishment of the work? Of such I would ask, Why we are to take time into our account at all. If we are to labor until men become as enlightened as most impenitent sinners are here before they are converted, and after all see a vast majority shutting their eyes against the light that is thrown upon them, the task must indeed be endless. But is such a result necessary? May we not expect the hitherto unevangelized to repent under less truth than gospel-hardened sinners? Our Saviour said of Chorazin and Bethsaida in his day, that if the mighty works which were done in them had been done in Tyre and Sidon, they would have repented long ago sitting in sackcloth and ashes. Is it for us to say how much evangelical truth the mind must know in order to conversion? May not the Spirit employ the smallest possible quantity, for the renewal of the heart? Look

at the effect of Peter's sermon at pentecost. A discourse only a few minutes long, was blessed to the conversion of three thousand, who were gathered from many and distant regions, most of them probably until that hour ignorant of the Saviour. Why had so little truth such speedy and great success? The Holy Ghost was there. Let the same almighty agent give equal efficacy to the first sounds of the gospel as they spread from ear to ear in heathen lands, and time may almost vanish from our account in reckoning the cost of converting the world. May not *something* like this rapidity of effect be expected to attend the dissemination of the gospel? The same Holy Spirit that wrought such wonders at pentecost is promised now. Would we pray and labor, with the faith of the apostles, who can say with what rapidity the gospel might spread? The visions of the ancient seers would be realized. Nations might be born in a day;

> "The dwellers in the vales and on the rocks
> Shout to each other, and the mountain-tops
> From distant mountains catch the flying joy,
> Till, nation after nation taught the strain,
> Earth roll the rapturous hosanna round."

That you will thus pray in faith for us in Syria, is the request I now urge. I urge it in

view of the encouragement our labors present. And is such encouragement no motive? Does the opportunity of giving to so many immortal souls, now hastening inevitably to destruction, the means of securing their salvation, present nothing to affect the Christian's heart? To their ancestors are we indebted for all the blessings that Christianity has conferred upon us; for from them first sounded out the word of truth. Does it gratify no emotion of grateful obligation in your breasts, to be able to return thither the light you have borrowed? Does it awaken no sacred associations in your souls, to have your missionaries republish the gospel along the mountains that once listened to the strains of David, and to the prayers of Jesus; and to have it said of them by some long lost sheep, brought back from his wanderings to the fold of the great shepherd, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, thy God reigneth'? Pray for us, and the literal Zion, so long trodden under foot of the Gentiles, may again 'arise and shine, her light being come, and the glory of the Lord being risen upon her.' Would it not delight you to hear of your missionaries—would you not almost go in person to see them, sitting down

with hundreds converted through their labors, to commemorate the dying love of Jesus, on the spot where he first instituted the supper? Such scenes we hope yet to witness. Yea, may we not expect to witness another thrilling sight?—missionary societies banded together to send the gospel forth again from Jerusalem round about unto the remotest nations, and holding their anniversaries on Mount Olivet itself, where the command was originally given by the ascending Saviour, "Go ye into all the world, and preach the gospel to every creature." "Pray for us, brethren, that the word of the Lord may have free course and be glorified, even as it is with you," and all this shall yet be seen.

You have now had spread out before you in detail, the field your missionaries in Syria occupy, with the labors we perform, and the prospects that lie before us. In view of them will you not bid us "God speed." We want, not only the promise of your prayers, but your blessing and your cheerful approbation, saying to us "Be of good cheer;" that the tears of separation may not be tears of regret, but of deep-felt, though it may be somewhat sorrowful, pleasure. I can hardly find it in my heart to suppose, at this affecting moment, that any here are looking on with disapprobation. Yet some may say,

Why subject yourselves to so much privation to do good abroad, when you can do equally as much at home, that calls most imperiously to be done? Let me point out to such the broad distinction there is between the claims of the impenitent in Christian lands to the labors of Christians, and those of the unevangelized. To the former the gospel has already been preached; they know the way of salvation; the church has in a measure discharged her duty to them; and if they perish the fault will be their own. Not so the heathen. They know not how they may be saved; according to the ordinary dispensations of divine grace their salvation is impossible; and that, through the criminal negligence of the church, in failing to publish to them the gospel. Shall we stay at home, to urge the offers of mercy upon those who have over and over again rejected them; and leave an infinitely greater number to perish without giving them the opportunity of accepting these offers?

Who would ask us to do this? Would the impenitent themselves? Let me remind such of the responsibility they would thus assume. For the sake of having that salvation, which you already know, proclaimed to you again and again, perhaps only to be rejected, as it has hitherto been; you would keep it back from

millions who for the want of it must lie down in eternal sorrow. You would take away the key of knowledge, neither entering in yourselves, nor suffering those who would to enter in. Besides destroying your own souls, you would accumulate to yourselves the guilt of being accessory to the destruction of millions more. It is a charge that ought to be urged upon the conscience of all impenitent sinners in Christian lands, that they are accessory to the destruction of the heathen. For why is it, that in the present dearth of ministers, more cannot be spared to go to the heathen, except that they are needed at home, to aid in the conversion of those who know the gospel and ought long since to have accepted it.

Would that all such who hear me would now accept it, and no longer throw themselves in the way of the salvation of those who are ready to perish. It would be delightful thus to receive your co-operation. But we may not wait for it. The call of those who are sitting in the region and shadow of death is imperious; and you must not detain us. We must pass you by. Seeing ye deem yourselves unworthy of eternal life, lo we turn to the Gentiles. In doing it, our garments remain clear of the blood of your souls. For you know your duty. Shall the separation

be a final one? Shall the decisions of the last day fix it forever, by drawing between us the impassable gulf. Oh, upon whom of the friends that now listen to me, shall I hear then pronounced the dreadful sentence of eternal banishment? May God grant the renewing efficacy of his grace to you all, that such may be the end of none of you!

Of the professed followers of Christ who are present, I trust that none can find it in his heart to interpose a discouraging or a dissuasive word at this moment of separation. Yet some may say, your course speaks louder for the benevolence of your heart, than for the wisdom of your head; for your hope of success is visionary. Such I would ask to review the exposé that I have made in this discourse. Have any fanciful visions, any poetic rhapsodies, any high wrought appeals to the feelings, been indulged in? Has it been other than a plain matter-of-fact statement? In counting the cost, the trials and privations have not been kept out of sight. To the obstacles in the way of success have been attributed their full weight. The inadequacy of the means we use, in themselves considered, has been pointed out. The foundation of our hope of success has been laid entirely in the scriptural doctrine of the almighty efficiency

of divine grace. If there be any thing visionary, it is in the expectation that this grace will be given in answer to your prayers. And here there is no mistake in the general doctrine of the efficacy of prayer when offered. Our calculations can prove to be visionary, only by your neglecting to offer your prayers.

Will you occasion us such a disappointment, my Christian friends? The thought shall not be indulged. You will take no pleasure in seeing us labor in vain. You will rejoice in our success. For the tender sympathies of friendship and Christian love shall still bind us all together, and interest us in each others' welfare. None of these strong ties are severed by our departure. It is a separation of body, and not of heart, that now takes place. We do not leave you because we love you not, or would cease to love you. Nor would we have you think of us as dead, though so far away in foreign lands. Let us still live in your memories and in your hearts—live to be the subjects of many prayers. Shall we not have many delightful meetings yet, at the throne of grace?

A cheering thought occurs to me as I am proffering this parting request. It is that a great treasure of prayer is already laid up in heaven for those among whom we are to labor.

They are descendants of pious ancestors. And think you not that the patriarchs, prophets, martyrs and primitive disciples of Christianity, offered many prayers for every generation that should descend from them? And shall not the children be beloved for the fathers' sake, and these prayers be had in remembrance on their behalf? Yes, in going where we do, it is no presumption to cheer ourselves with the thought, that we have the prayers of Abraham, of David, of Isaiah, of Paul, and the whole host of the earliest followers of the Lamb, for our success. And as we shall approach the shores of their native land, may we not almost imagine their sainted spirits to be there to welcome us with their blessing on our errand of love?

Add your prayers and your blessing to theirs, then doubtless shall we come to our home in heaven rejoicing, bringing our sheaves with us. And when, in company with those who may be given to us as crowns of our rejoicing, we shall meet their ancestors, Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, you also will have occasion to participate in our joy, and we shall all sit down together at the marriage supper of the Lamb. Until that happy meeting, beloved friends, farewell.

ADDRESS I.

TRIALS OF MISSIONARIES.*

Dear Brethren,

This occasion brings fresh to remembrance my own emotions, when called, more than six years ago, as you are now, to leave my friends and country. My first impressions and anxieties, too, at entering successively the scenes to which you are about to go, all come back renewed.

I am reminded of the misgiving-of-heart that assailed me, as the ship glided from the harbor, and boldly plunged into the Atlantic; seeming, while she unfeelingly tore me from home, presumptuously to defy the winds and waves to

* Delivered in Park street Church, Boston, on the evening of October 24, 1832, to the Rev. Elias Riggs, Rev. William M. Thomson, and Doct. Asa Dodge, about to embark as missionaries to the Mediterranean.

match their mighty power with human skill. I recollect my strange reluctance to credit my senses, when, at Malta, cowled monks, grated nunneries, images of saints at the corners of the streets and carried in pompous procession, priests in their confessional-boxes shriving the credulous penitent who knelt to whisper in their ear his confession, advertisements of indulgences at the doors of the churches, and the idolatrous worshipping of the host while carried through the streets as a viaticum to the dying; first changed all my dreams of the dark ages into present realities, and showed me that I had got to fight over again, with the absurdities of popery, the battles of the Reformation. The involuntary dread, too, with which I shrunk from my first contact with the antichristian haughtiness of the turbaned Turk, as I landed in Egypt, a single-handed missionary, aiming to undermine the faith he adores, is distinctly recalled. And the near view of death presented by the plague, as I was first surrounded by it, and shut myself up from stranger and friend, fearing contagion in every touch, comes up afresh.

But what were first impressions once, have lost their novelty; and many of the anxieties they occasioned, have been entirely removed, or

essentially modified, by experience. Four times has Providence mercifully preserved me from the plague, while it was hurrying away its victims around; 'a thousand have fallen at my side and ten thousand at my right hand' from the cholera, and it has not been suffered to touch me; and when nigh unto death in a Persian stable, have friends been raised up to nurse and heal me. I have seen the wrath of the Turk restrained, when provoked by the destruction of his navy, and the approach of a conquering enemy to his capital; no serious molestation has been offered me while travelling thousands of miles in his territories; and even the predatory hand of the barbarous Kürd has not touched me. By observation and repeated argument, the open abominations and subtle wiles of papacy have become familiar. And after being preserved through a dozen voyages, I am mercifully returned to my country and friends.

I can never revisit those scenes, with the feelings I had at first entering them. Instead of imagined and imaginary trials, I now know, to a considerable extent, what to expect. Permit me, brethren, so far as I am able, to transfer from my own mind to yours, some of the results of my experience.

The trials in regard to the necessaries of life,

of which friends at home often think and speak most, you will probably regard least of all. Called, you often will be, especially in travelling, to eat, and clothe, and lodge badly; but still greater mental and moral privations will make you regard as trifles such as are merely bodily. The sight, too, of the numerous poor around you, eating their scanty meals of bread and oil, or filling their bellies with the pods of the kharoob tree, perhaps the very husks the prodigal son grudged the swine, and giving, by contrast, an appearance of comfort to every form of poverty you had seen before, will make you grateful, that, at the worst, you are enabled to fare better than they, and dispose you to forget your own wants in compassion for those whom you go to benefit. And you will remember your great Lord and Master, who, in his errand of mercy to our world, had not where to lay his head, and be ashamed to complain. Above all men, the missionary is called to apply to himself our Saviour's injunction to his disciples, "Take no thought for your life, what ye shall *eat*, or what ye shall *drink*, nor yet for your body, what ye shall *put on*."

Among the trials which you will feel to be serious, I would mention, first, *the trial*, or perhaps I should say *disappointment, of your clas-*

sical and sacred associations. It is delightful to read the journals, or to listen to the narratives, of one who has surveyed the mountains and plains of Greece from the castle of Corinth, has examined the perfection of ancient art in the parthenon at Athens, has become familiar with the glory of Lebanon and the excellency of Carmel and Sharon, and has stood upon mount Olivet, or at the foot of mount Ararat. It is also interesting to anticipate going in person to such celebrated spots. And still more satisfactory is the reflection of having actually visited them. But the experience of really living and travelling there, is not, to the missionary, a cup of such unmixed gratification.—I say, *to the missionary,* because, in this and the other trials I shall mention, others can but very imperfectly sympathize with him. The *traveller* goes to look with the eye of an antiquarian or of a poet upon the relics of ancient art and power; or with that of a philosopher and a politician upon present exhibitions of character and of government. And if he lodges among poverty and filth in the ruins of Thebes or Baalbek; or is abused, hindered, and crossed in his purposes, by venial Turkish governors, and lying, faithless guides and muleteers; he is, indeed, discommoded, and vexed to the quick; but still the

one serves materially, by way of contrast, to elevate his conceptions of the grandeur of ancient times, and the other teaches him constantly new and valuable lessons of the very information he is travelling to acquire. And he has neither the expectation of a continued residence among such people, nor any fixed desire for their happiness, to make their degradation weigh permanently upon his spirits.—Not so with you, as missionaries. You go not to study ancient Greece and Palestine, nor the present workings of human nature; any farther than you will ever have an occasional regard to the one for the illustration of Scripture, and will find an understanding of the other an essential help to your missionary success. You go to reform and save the degenerate and perishing people who now dwell there; and your tour is for life. If this object be foremost, as it ought to be, in your minds and hearts, and you are led, when lodging in a hut, the companion of filth and vermin, or daily cheated and belied by servants and false friends, sometimes to reflect upon the discouragements and disconsolateness of your work; what comfort, think you, will come from the idea, that you are on the spot where Socrates argued, or Paul preached? The very light, that will break in through such a reflection, will

only make you see more clearly the foul features of the moral degradation around you, and feel more sensibly the extent of the labor you propose to accomplish. In a word, the misery of present scenes will diminish, and perhaps ultimately destroy the charms of classical and sacred associations. And, if your experience be like mine, the nearer you approach to Jerusalem, the less will be your desire to visit it; from the expectation of more pain from views of its present wickedness, than of pleasure from reflections upon its ancient glory.

Second: *Your constitutions will be tried.* Your fear of sudden death from the plague, will indeed be diminished, when you find that a perfect quarantine, or avoiding the touch of whatever has the contagion, will give you security in the midst of it. And you will find few places very subject to serious endemical diseases. The climate of the Mediterranean is not a bad one for that latitude. But it is still a southern climate. Three or four months of continued heat, with hardly a change of temperature which we should notice at home, and five or six months of drought, uninterrupted by a single shower, necessarily relax a constitution formed amid the invigorating changes and refreshing showers of

our northern latitude. The nerves are then laid open to the withering action of the scirocco wind, which you will encounter every where, and they become a thermometer, exquisitely sensitive to every varying breeze. More and more sensitive they become, too, as the process of enervation proceeds, to all the other trials of your missionary life. The spiritual blindness and obstinacy of those whom you would enlighten and convert, affects them. The universal falsehood of those with whom you deal, tries them. All the little inconveniences of food and lodging, too, then come to be felt, and prey upon them. The springs of animal life are gradually worn out, and the unnerved constitution falls an easy prey to disease, or sinks under premature old age. I speak not inconsiderately. It is my settled conviction that enfeebled health and shortened life are among the sacrifices necessary to the work of missions. They are an integral part of the expense to be reckoned in counting the cost of the conversion of the world. But, who that has a just sense of the value of souls and of the vanity of life, will shrink from them? Because the work cannot be done without them, shall it be left undone, the world be suffered to continue in ruin, and the Saviour's command remain unobeyed?

Third: *Your courage will be tried.* Not, indeed, the courage requisite to face an enemy in combat, or death on the scaffold. The Turks are so kept in check by fear of the power and vengeance of Christian nations, that, where you go, your life will rarely, if ever, be endangered by their wrath. Your American citizenship will avail you as much as Paul's citizenship of Rome did him. It is your *moral* courage that will be tested. To preach the gospel at home, whether to congregations or to individuals, requires indeed a resolution that shall break through diffidence; but no great degree of positive courage, for the sentiments of the community are with you. But transfer yourself to a land of Mohammedans and papists, by one of whom your religion is despised, and by the other is hated; a land, too, where delicate sensibilities are not regarded, but each one, tumbled and jostled by the rough handling of the heartless and the passionate from earliest youth, becomes as little sensitive to the treatment of another as the mule is to the lash of his master, and none is expected to feel short of a sound blow: stand up there to proclaim all out of the way, and to exhort them to renounce their hereditary veneration for the Koran and councils, and all the thousand dogmas and

ceremonies that hinge upon them; and receive the rough treatment to which they are accustomed, made rougher in proportion as you cross the current of public opinion and practice. Then will your moral courage be tried; and if it stand not the test, you will shrink back within yourself, and your influence as a missionary will be a cypher.

Fourth: *Your temper will be tried.* In your dealings with men, you will find them swayed by a selfishness so gross, as to overstep the bounds of honesty and of honor, within which it is commonly restrained among us. In its workings, man overreaches man to the best of his ability, and each, in managing his individual interests, acquires, in his little sphere, a diplomatic adroitness at intrigue, double-dealing, and deceit, not very unlike his, who has grown grey in the cabinet, managing the balance of power between neighboring nations. Your servant will hire shop-keepers and market-men to abet him in overcharging in his purchases, by dividing with them his dishonest gain; and then seek by cringing and falsehood to put your suspicions to rest. Your entertainer in travelling will serve you up more flattering speeches than nutritious dishes; and then charge you in pro-

portion to the former, rather than the latter. So crookedly, in fact, are their minds formed, that a falsehood will often come out as the readiest answer to a simple inquiry, when not the shadow of a motive appears for concealing the truth. *Their own* method of settling their matters is, to meet cheating with cheating and lie with lie; and then, by furious altercation and wrangling, work themselves to a mutual adjustment. Like as the inequalities of two flints are knocked off by collision; and in the one case as in the other, the more fire is elicited in the process, the more perfect, generally, is the agreement in the end. *Your* way will be, to determine within yourself what is right, and then do it, regardless alike of their arguments, their smiles, and their threats. But who can steer this straight course through such vortices of falsehood and passion, and not have his temper warped, and be provoked to lift his voice and give utterance to his indignation? The occasions will occur daily, and if you yield to them, a touchy, impatient, dictatorial spirit, the reverse of evangelical meekness, will be the inevitable consequence. Such experience long continued will tend to render you suspicious of all men; and you will look upon all the world through the distorting medium of a sour misan-

thropy. I may seem to exaggerate the effects of little causes. But their very littleness, by enabling them to touch you in the bosom of your families, and in your every-day business, makes them the more irritating. And you must not be disappointed to find this far from being the least of your missionary trials.

Fifth: *Your wisdom will be tried.* To trace out even all the parts and bearings of papacy and the kindred religions, as theoretical systems of theology, requires thought and discrimination. But, in the shape which it gives to the minds of its professors, does the cunning of "the master-piece of the prince of darkness" chiefly appear. And to adapt the means of conviction to such minds, calls for consummate wisdom. Without it, you may imagine yourselves wielding the most pungent arguments, when in fact every one strikes a spot shielded with adamant, and falls pointless to the ground. For papacy has left so few places undefended, that they are not to be hit by a random shot. They must be searched for and aimed at before the wound will be inflicted. Would you know where to touch the heart and conscience that they may feel? Wise experiment must teach you where they have not been hardened and blinded. Would

you give the truth a shape that shall meet their exigency? You must study practically from observation, as well as theoretically from books, the highly artificial attitude in which their false religion has placed them. Your chief missionary business, in a word, of conveying truth to the minds of men, will be a constant test of your practical wisdom.—Your wisdom will be tried, too, in the common dealings of life. Men are not brought up in such a school of intrigue, as is the state of society in that part of the world, for nothing. A man's words being no index to his feelings or his intentions, they are forced to judge from other more unequivocal but less palpable symbols; and thus they become acute discerners of character. The missionary's character is soon studied; and before he is aware, they have fathomed it, and found what they can, and what they cannot do with him. And if, in the trial, his common sense, the best of all worldly wisdom, he found wanting, he will be made the constant butt of their wily schemes.

Sixth: *Your piety will be tried;* in various respects. Its *activity* will be assayed. With how many stimulants, arising from close contact with brilliant examples, the thrilling sight and

reports of revivals of religion, and a spirit of restless enterprise and competition pervading a whole community, have you been goaded on here from every quarter to run well the race of Christian zeal? These extraneous excitements will soon, in a great measure, cease to be felt; and your piety will be thrown upon its own internal springs of action to move it onward in its course of labor. Is there no danger that it will be found defective in the trial, and will leave you to flag, and stop, and settle down into the apathy and indolence of the dead mass of mind that will surround you?—Its *benevolence* will be tested. The great proof of our Saviour's benevolence was its unmoved endurance of ingratitude, scorn and injury from those who were its objects. Similarly will yours be tried. The missionary goes not to the pleasant work of doing good to them who do good to him, and who deserve his esteem. Men, who daily cheat, curse and malign him, and in whom he can detect, perhaps, scarcely one estimable quality, are the characters for whose benefit he is to wear out his life. And absolutely essential to his usefulness is it, that his love to their souls have strength to overrule all the risings of provocation at their abuse, and of contempt at their meanness; and that, instead of suffering him to

regard and treat them with the abhorrence their conduct deserves, it inspires him with increased compassion at every new exhibition of their turpitude. May your piety, brethren, prove, in the trial, to be of this heavenly stamp; and though injured, may you pity still, and still strive to save!—Its very *stability* will be closely assailed. How many supports has it hitherto had, from the stated ordinances of the house of God, from the social meeting for conference and prayer, from the interchange of experience and sympathies with Christian friends, from Sabbaths kept so strictly that all the circumstances of their return carry away your thoughts as on a current almost involuntarily to spiritual things, and from the floating opinions and feelings of a great religious community surrounding you as an atmosphere to be constantly inhaled for the renovation of the feelings that circulate in your heart? All these props are about to be knocked away, and your piety to be exposed to the serious trial of its ability to stand stable with little to lean upon, beside the immediate grace of God. To many oppressive weights, also, will it be subjected. Sabbaths profaned by labor or frivolous amusement in those whom you see, and by entire worldliness of mind in those with whom you converse, will tend to distract its spiritual-

ity. Constant familiarity with moral corruption, brought nigh by the conduct of those with whom you have to do, and, by its very touch, almost contaminating your heart and giving callousness to you conscience, will tend to adulterate its holiness. To its other burdens, the prince of darkness will add the weight of his influence. The existence and influence of Satan is no Jewish fable. In his wide dominion, he has his more and his less loyal provinces. The missionary goes to raise the standard of revolt where he reigns lord paramount of all. And can he expect to encounter no more than his ordinary stratagems and assaults? I am not dealing in figures for the sake of impression. I seriously believe you will have to contend with more of Satan's wiles in your own personal experience, than if you remained here, where his supremacy has been partially renounced. Under all these trials of its stability, brethren, may your piety prove not to be a parasitic plant, that shall droop and fall! But, rooted in the soil of a regenerate heart, and watered by showers of divine grace, may it, like a stable oak, stand unbent by them all!

Finally: *Your faith will be tried.* The devout Martyn, in anticipation of the missionary

life, said, "In seasons of unbelief, nothing seems to lie before me but one vast uninteresting wilderness, and heaven appearing but dimly at the end." Similar feelings will your circumstances often occasion you. When removed from so many of the present sources of religious enjoyment, your resort will be to the anticipation by faith of the enjoyments of heaven. If your faith prove weak, your goal will be dim, and your course dark. But if it be like that of the patriarch, who, while he lived as a pilgrim and a stranger, looked for a city that hath foundations whose builder and maker is God, your hopes will be bright, and your path as the shining light that shineth more and more unto the perfect day.—Your work will add to the trial of your faith. *Here* there is so much of sight in the encouragements of a preacher of the gospel, that he is liable to forget to call in the aid of faith. While he ploughs and sows, he sees the showers descend, and the seed spring up and bear fruit, with so much regularity as to be tempted to regard the process with feelings differing little from those of the husbandman, when he looks upon the progress of his yearly crops. But you go to a dry and thirsty land, where no showers have descended for centuries; and as you clear away the rocks, and sow the seed, not

a little faith is required to expect that the heavens will again be opened to water it, and to make it bring forth fruit in its season. To look with confidence to the means you will use for the conversion of men, ignorant of every image of piety, brought up in the full belief of ingenious and captivating error, and corrupted in conscience and in heart, till the one ceases to recognize the truth and the other to brook control, is the height of faith in God. Men of the world have it not; they stand not this trial of the missionary, and at once give up the work as hopeless. But to the eye of that, which is "the evidence of things not seen," it is not hopeless; for it discerns, applied to the simple machinery, the power of the Hand that moves the world. Such, we trust, brethren, will your faith prove to be, making you ever regard, with unshaken confidence, the promise of God to stand as sure in Asia as in America. And while you labor in the regions once evangelized by Paul, you will look as steadfastly as he did, not to miracles, nor to wisdom, but to the foolishness of preaching the cross of Christ, for the salvation of them that believe.

Having added up so many items of the cost, I ought now to estimate also the value of the prize. In other words, to this enumeration of your trials

I ought to add, for a counterpoise, a view of your pleasures and prospects. But I have not time to enlarge.

Your satisfaction will be unalloyed and ennobling, in feeling that you have thrown yourselves into a position perfectly congruous to all your true relations to time and eternity; by selecting an employment, that sinks to their deserved rank of trifles the affairs of the body and of time, by neglecting them; and exalts to their proper magnitude the affairs of the soul and of eternity, by looking to them for its objects and its pleasures.—Sublime is the feeling and glorious the prospect of enlisting as officers in the great army that is to complete what the Saviour bled on the cross and now sits upon the throne of the universe to accomplish, the subjection of the whole world to his will. You go indeed to a post of labor and fatigue; and, as you besiege the citadels of the beast and of the false prophet, whose conquest is to complete the triumph of the Lamb, the struggle may be hard and long. But, when crowned with the laurels of victory, how trifling will all your present trials appear!—Unspeakable will be your pleasure, leaving, as you do, this fold guarded by so many faithful shepherds, and going to gather the sheep that are scattered upon the mountains,

when you succeed in bringing back one and another that was lost, and participate in the joy of the angels of God at his recovery.—The consolations of divine grace, too, if you continue faithful, will be meeted out to you according to your day, and you will find them neither few nor small.

And, my Christian friends of this congregation, may I not add, among other pleasures of missionaries, sympathy, encouragement and prayers from the churches at home? You surely will not chill their hearts by the ungenerous insinuation, that when they beg the means to be sent abroad they are pleading for personal favors. For to whom can it be a personal favor, to be banished from the comforts of home and the privileges of our favored land, and to wear out life in the midst of such, and unnumbered other similar trials? Nor will you, (may I not say?) wait for them to write or come home to stir up your interest and your zeal in their cause. This order of things ought to be reversed. *You* are at the centre, the heart of the system of evangelical action; *missionaries* at the distant extremities. From you the current of life should be propelled warm and rapid; from them it can be expected to return only at a cold and languid rate. You ought to take them by the hand and

lead them onward, imparting to them renewed portions of your zeal and faith.

These brethren will find others in the field, who, years ago, went out from you, and have since been bearing the burden and heat of the day. Might I speak of my own recollections, I would tell you how often I have taken sweet counsel with them. But you yourselves know their worth. Let the vessel now about to leave, go freighted with your warmest sympathies and your sincerest prayers for them, as well as for those who will sail in her.

I need not add, dear brethren now about to depart, an expression of my own fullest sympathy in the trials and the prospects of yourselves and of them. I hope soon to join you, and, by spending and being spent with you, share, not only in your feelings, but in your labors.

ADDRESS II.

PRESENT ATTITUDE OF MOHAMMEDANISM, IN REFERENCE TO THE SPREAD OF THE GOSPEL.*

Were it possible, I would gladly bring to remembrance and set before this audience, all the countries and the mingled people I have surveyed in Western Asia. But to wander at random over so wide a field, in the short time that is allowed me, would but confuse your conceptions, and leave upon your mind no distinct impression. We must fix upon some *one* distinct object of observation. I have thought of none that would be more interesting or useful than *The present attitude of Mohammedanism in reference to the spread of the gospel.*

* Delivered at the meeting held by the American Board of Commissioners for Foreign Missions, in the Chatham Street Chapel, New York, May 10th, 1833.

Mohammedanism has its seat in Turkey, where it has been my lot to labor and journey. Heretofore it has raised there a haughty front against the religion of Jesus. Its laws have ever imposed tribute, or the forfeiture of life, upon unbelievers, and denounced inevitable death upon apostates. Its professors have long held at the disposal of their arbitrary will, large bodies of subjugated Christians; they once triumphed over the chivalry of Europe; and their sovereigns have for centuries sat upon the subverted throne of the Cæsars. Its doctrines and its history, in a word, have long placed Mohammedanism in a high attitude of contempt toward the gospel, and of opposition to the spread of it, both among Mohammedans, and among nominal Christians subject to Mohammedans.

Allow me to dwell a moment upon this *past* attitude of Mohammedanism, before I speak of that which it is now assuming.

In reference to *the propagation of Christianity among Mohammedans*, its opposition has held the form of *law*—of law strictly executed. In Egypt even, where some of the institutions of Europe have been for several years professedly imitated, when I first arrived there an instance of its execution occurred. A Mohammedan

woman was discovered to have connected herself with the Greek church; a proof of her new faith was found in a cross stamped indelibly upon her arm; she was seized, carried to the Nile, and sunk in its waters. It has, in fact, long been the boast of the semi-independent inhabitants of Lebanon, that their mountain is the only spot in Turkey, where a Mohammedan can with impunity renounce his religion.

The law, or at least the execution of law, went farther than to punish *Moslems* who apostatized; it punished *Christians* who dared defame Mohammed. When at Alexandria, I was informed of a poor Christian, who had been instigated by some sudden provocation in the bazar to curse Mohammed. He was instantly seized; and it was only by embracing Mohammedanism, that he saved his life. No Christian in Turkey dare, in the presence of Mohammedans, curse the false prophet. They would be glad to do it, such is their hatred of his followers; and they are ready to mention it as one of their grievances, that they are denied the privilege.—*Missionaries* wish not to curse Mohammed. They wish, by sober and convincing argument, to prove that he is a false prophet. But the *two* stand, in the estimation of Mohammedans, not far asunder. An effort was made

to convince me, when I first entered Turkey, that by openly arguing against Mohammedanism, a missionary would so trample upon the laws of the land as to forfeit his European protection, and expose himself without refuge to Moslem vengeance. I did not then believe it, and have never since found it true. But any direct attempt to proselyte Mohammedans to Christianity has ever been regarded as a high offence. A German missionary, under the protection of the Russian army during its late invasion of Turkey, undertook to reason with the Turks, in the bazars and streets of Erzroom, against Mohammedanism and in favor of Christianity. Only a few days elapsed, before the *kady* and the *mufty* informed the general, that, such was the popular displeasure at the missionary, they could not hold themselves responsible for his life.

In reference to *the spread of the gospel among the nominal Christians of Turkey*, the opposition of Mohammedanism has held, not so much the form of established law, as of *arbitrary oppression.* When a Christian has paid his capitation and other taxes, the Moslem government professed to regard with indifference the particular religious dogmas he might adopt, or the ecclesiastical connection in which he might place himself. From considerations of state

convenience, it held indeed the ecclesiastical head of every sect responsible in some respects for all in his communion; and of course was ready to aid, by the civil power, in supporting his authority. Still, it remained for such dignitaries themselves to move the first complaint against measures leading to dissent or reformation. If they remained quiet, foreign missionaries might put the Bible in every Christian's house, and, with aid from above, implant the seeds of grace in every Christian's heart in Turkey; and find no Mohammedan *law* crossing their movements. And at the worst, the law could not touch their life, or their liberty.

But in Turkey law is one thing, and the measures actually taken by rulers is often quite another thing. The haughty attitude toward Christianity, given to the Turks by their religion and their history, has often led them to trample arbitrarily upon the rights of even Europeans. Missionaries, the appointed agents of the despised religion, have been not a little obnoxious to such acts of oppression. I have travelled over regions, where the missionaries of *Rome*, though enjoying the patronage of ambassadors, have been imprisoned, bastinadoed and banished, in endeavoring to propagate their faith among the nominal Christians of Turkey. How many

thousands of dollars have been arbitrarily exacted from their establishments in Palestine and elsewhere, their accounts alone can tell. I trust, too, it is not forgotten, that *our own* Fisk and Bird were once imprisoned in Jerusalem. Indeed, who of us does not remember, when the Turkish power was regarded as presenting such hindrances to missionary operations, that our first efforts in Palestine were undertaken with much fear and trembling.—Such was *formerly* the opposition of Mohammedanism to the spread of the gospel among Mohammedans, and among nominal Christians subject to Mohammedans.

In passing to speak of its *present* attitude, I am not able to tell you, that the anti-christian articles of its code of laws have been repealed. The changes that have actually taken place in its *general* posture are *two;* one tending *to liberalize,* the other *to humble,* its professors. For the first time, probably, in its history, have innovations been formally introduced from Christian nations, as acknowledged improvements. Before, a wall of arrogance, cutting off the view of foreign superiority, hedged up Moslems to the contemplation of their own conceited exaltation. Be it that the innovations are military, and in themselves of no moral value, they make a breach in this wall; and in their train may come

in others, of a far different nature. They are an acknowledgment, that some good things may be borrowed from Christians, and their tendency is to *liberalize* the minds of Moslems for the admission of others more important.

Moslems have been *humbled* by the experience both of their *intrinsic*, and of their *relative* weakness. The authority of the sultan over his subjects formerly rested upon a double basis; his ecclesiastical character, as head of the Moslem church, and his civil character, as head of the Turkish empire. The former acquired him the greatest veneration, and the most hearty obedience. His orders issued in that capacity for the head of an obnoxious pashá, had but to be displayed in the court of the victim, and the very officers of that court would aid in its execution. By his recent adoption of Christian improvements, he has severed this hold upon the veneration of his subjects. Some even scruple not to call him an infidel. To that religious fanaticism, in a word, which has ever been the strongest principle of obedience in the Turkish citizen, and of bravery in the Turkish soldier, he can no longer appeal. What a failure was his late attempt, by unfurling the sacred *sanjak el shereef* during the Russian war! Once he had but to impose the ban of empire upon the

famous Ali Pashá of Yoannina, whose court even figured in the diplomacy of Europe during the war of the revolution, and the head of the outlaw soon graced the portals of the seraglio. Now the same interdict is issued against Mohammed Ali of Egypt, and his victorious army only march the bolder toward the walls of the capital.—Of the *relative* weakness of their power, the Turks have recently had more than one imperative lesson. The battle of Navarino, destroying their navy, and in its consequences dismembering Greece from their empire, was one. Another was the Russian war, which in its progress placed their capital at the mercy of a conquering enemy, and at its close drained the resources of their treasury. I have studied the Turkish character, and if it has one distinctive trait, it is that of humbling itself under the rod. This experience, therefore, of intrinsic and relative weakness could not but act as an effective antidote to that *arrogance*, which has entered so essentially into the opposition of Mohammedanism to Christianity.

What alterations, now, have these changes in the *general* posture of Mohammedanism, made in its *particular* attitude toward the spread of the gospel? *To the spread of it among Moslems even, opposition is wearing a milder aspect.*

That Moslems are yet reduced in their own estimation near enough to a level with other sects, to listen patiently to arguments from *native* Christians, upon the falsity of their faith, is not even now true. But to Europeans is at length assigned, in Moslem estimation, a relative standing, which begins to command for missionaries liberty to argue against Mohammedanism. From Egypt, where the attempt was once made to convince me that openly to charge Mohammed with imposture would endanger my life, reports reach us of repeated discussions between missionaries and Moslems. From Damascus, the very seat of Moslem bigotry and arrogance,—where, when I knew it, a European must wear the costume of an Osmanly rayah, or be liable to be mobbed; and where, since then, two travellers at one time found popular rage against Europeans so high, as to be forced to conceal themselves, until they were sent away with a guard of thirty horsemen,—from Damascus even, we hear that an effectual door is opening for the circulation of the Scriptures. At Sidon, too, the gospel has been freely published to Mohammedans. Not many years ago, the wife and children of a leading Christian of that place, with whom I have been acquainted, leaving home one morning as if to attend church, went before the governor, and re-

nouncing their faith, returned Moslems. That hour made the man a widower, and childless. The mother was no longer his wife, nor were the children his; for no such relations could subsist between a Christian and Moslems. His property even, was no longer his own; an officer accompanied them from the governor to enforce their claims to it. And he had not the right of complaining. In this very Sidon, I say, has free discussion with Moslems been recently carried on for months, by Wortabet, himself a native Christian, though under European protection.

Such changes are great, they are astonishing. But I impose upon myself a caution not to build upon them too high expectations. How general and how deep they may be, I wait for time to determine. To bring Moslems to tolerate discussion of the merits of their faith, is one thing; to bring them to tolerate apostacy from it, is another. Humbled as the Moslem's spirit is, that he can bear to hear his religion called in question by a missionary; let a missionary baptize a Moslem convert, and the law against apostates, may be found to be not yet, even virtually repealed. *This* change is to be hoped for from the *liberalizing* process which is beginning in the Moslem character. May we not

look for a public opinion to result from the innovations already making such inroads upon Turkish prejudices, which shall cause the intolerant law of the Koran to become a dead letter, and hold men no longer accountable for changing their religion, to any other tribunal than to that of conscience and of God? Such a state of public opinion, it is believed, is *beginning* to be formed. The causes which are to produce it, have been the longest in operation in Egypt. And to their effect doubtless, in part, is to be ascribed the tolerance of religious discussion under that government already alluded to. The extension of Egyptian rule over Syria has undoubtedly given these increased facilities for missionary operations. In Constantinople, too, the capital of Mohammedanism, similar appearances are beginning to be observed. A feeling is commonly remarked there among the Turks, that with their imitation of European dress and military tactics, it behooves them to put on something more of the European character. When I was last at the depository of the British and Foreign Bible Society at that city, a gentleman was sitting, as I entered, attentively examining the Scriptures. At length he arose, and purchased a copy in Turkish and another in Arabic. It was not until then, so much of the

aspect of a European had he in his dress and appearance, that I perceived him to be a Turk. He was no stranger there. He had already been accessory to the distribution of a considerable number of Bibles. And the keeper of the depository informed me, that this was not the only Turk, that felt that while other things were borrowed from Europeans, it was important also to look at their religion.

In listening to my reasoning, has the question occurred to you, whether I am not building too much upon *mere political events?* Such a question is answered by what I am now ready to say. For the conversion of Mohammedans, two distinct steps have been requisite. A door of entrance among them needed to be opened; and that door needed to be actually entered by missionary laborers. The former step lay beyond the reach of direct religious means, in the sovereign control of Providence. I have traced out to you the interesting arrangements by which, in giving to Mohammedanism an attitude toward the spread of the gospel among Moslems, less haughty and less repulsive, Providence has been taking this step. He has done wondrously; and we have thus far looked on. *We must look on no longer.* It is now our turn to work. The time may not yet have come for

missions directly to the Mohammedans; but we ought to have missionaries enough among the nominal Christians of Turkey, for some one to be ever at hand to throw the light of divine truth into the opening mind of every Mohammedan inquirer; and to increase, by all desirable means, the number of such inquirers.

If we take not some such measures, all this providential preparation will bring out no good result. Whatever of humbling and of liberalizing all the political causes in the world can effect in the character of Mohammedans, will never make them Christians, nor good men. In this singularly interesting attitude, this transition-state, into which the Moslem mind is now brought, the impulse of some positive Christian agency is needed, or it will not even remain where it is; it will grow worse. I have no faith in reformations left in such hands as this now is in. The agents of Christ may stand aloof; but the agents of the devil will not. They are always at hand. It is now a study of many in Turkey, to accustom Moslems to balls, masquerades, and wine-bibbing, things formerly held in utter abomination. And in this they are succeeding. For, to imitate Europeans, is now becoming common, and such, I am sorry to say, are the specimens of Europe heretofore seen by

Moslems, that to fall into practices like these, is in their estimation to be a European.—Can Christians fold their hands, and suffer such a golden harvest to be wholly reaped by the enemy? When shall the disciples of Christ come to have an activity in their Master's service, by which they shall anticipate the emissaries of Satan, and suffer them no longer to pre-occupy opening fields of usefulness! Shall it never be, until Satan is bound his thousand years, and Christians can take their own sluggish course without competition?

In reference to the spread of the gospel among the nominal Christians of Turkey, the opposition of Mohammedanism, it may be hoped, has entirely ceased. That those Christians themselves will call upon the civil power to suppress evangelical labors, (the only way in which opposition can assume a *legal* shape,) past experience gives us no reason to fear; except so far as papists are concerned, and they in Turkey are comparatively few. The arbitrary oppression, in which Moslem opposition formerly chiefly consisted, may be considered as wholly passed by. A derangement of public authority amounting to anarchy alone can bring it back. The Turkish government has lately received too many salutary lessons of civility, any longer wantonly

to trample upon the rights of foreigners. European and American citizenship has now acquired sufficient respect, to secure even to the missionary his life and liberty, and the enjoyment of his civil rights; and he can go wherever public law is respected, preaching the gospel to the numerous Christian sects of Turkey, with no Turkish ruler disposed to hinder or make him afraid in so doing.

In referring this change to other than religious causes, am I again accused of a propensity to dwell upon political events? If limited to the class of events actually alluded to, I plead guilty to the charge. Had the six eventful years, that I have mingled with Mediterranean affairs where such events have so rapidly succeeded each other, found me indulging no such propensity, I should accuse myself of possessing the susceptibilities, neither of a Christian, nor of a man. Around me was the theatre in which had occurred the great transactions, that, from the remotest ages, have decided the destinies of our world; there were to be developed the wonderful scenes of yet unfulfilled prophecy; and the passing events of every day seemed to take a visible hold upon the fate of nations. What Christian, what man, could fail to open his eyes upon such a book of

providence spread out before him? Is there a Christian that hears me, who did not stretch his eye across the Atlantic to watch the progress of the Russian arms, and whose very Christian feelings did not sharpen his vision? I too looked at the same events from a nearer point, to see what God would bring out of them for the advancement of his kingdom. That he has actually brought much out of them, and of the other events that have recently befallen Turkey, I have already shown you.

But how true is it, that God's ways are not as our ways! Were not all of you disappointed that the Russian army did not march at once upon the capital, and annihilate by force the dominion of the successors of Mohammed? Had it done so, the extension of Russian laws over Turkey, would have been to the nominal Christian sects there, like the congealing of lava upon Pompeii and Herculaneum, casing them up in their present condition, immovable by their own exertions, and intangible to missionary efforts. Even missionaries to Mohammedans, would have found their hands tied, by the claims of an established church to their converts. God seems specially to have upheld the Mohammedan power, with just strength enough still to extend its levelling laws over

Christian sects, to the prevention of any rising consciousness of their own power which would make them intolerant; and with just weakness enough quietly to allow the labors of missionaries among them, and expose its own professors to some evangelical influence. Indeed, who can say, that the destruction of Mohammedan power was not too high a prize to be awarded to Russian ambition, and that God has not reserved it for missionary enterprise to win, by converting Moslems to the faith of Jesus? By turning those churches, which now by their ungodly conduct only prejudice Moslems against Christianity, into truly pious communities, each set as a city upon a hill that cannot be hid; and in the mean time availing ourselves of every suitable opportunity to speak to Moslems themselves of Jesus and him crucified, even this great work may be effected.

Among the *native Christians*, at any rate, in the present crisis of Mohammedanism, has Providence opened a wide field for missionary culture in Turkey. Among *them* especially are missionaries called for. How urgent is the call, I might show you, had I time, by portraying their wretched spiritual condition. But how should I draw the picture so as to convey faithfully to your minds the impression which extensive and

minute survey has stamped so indelibly upon mine? How should I make you feel the full urgency of the call I bring you?

During the six years of my missionary wanderings and labors, I have had chiefly to do with men bearing the name of Christians. In Egypt, I have found the *Copts;* in Palestine and Syria, Greek, papal Greek, and Maronite *Arabs;* in Greece and its islands, in European Turkey, and in Asia Minor, *Greeks*, mostly of the Greek church; in Armenia and elsewhere, *Armenians;* and in the adjacent regions of Georgia and Persia, *Georgians* of the Greek, and *Syrians* of the Nestorian church. Their whole number is probably not far from six millions, a majority of whom are in the Turkish empire. They are relics of churches planted by apostles' hands; churches unto whom were first given the oracles of God; in which the candle of piety once burned brightly; and from which emanated the light that now shines upon these ends of the earth. But in treading over again the tracks of the apostles and martyrs, I have sought in vain for an individual that now breathes the spirit of Jesus, unless he had borrowed it from a foreign source.

The history of their degeneracy is briefly this. There having been among them from the first

no means of easily multiplying copies of the Scriptures, the Bible became at length too dear and scarce for many private individuals to possess; and the people were dependent for their scriptural knowledge, upon the instructions of their clergy, and the reading of the word at church. The former source was soon corrupted, and ere long dried up. For the clergy, becoming secularized at heart, substituted in their teaching the speculations and traditions of men for the word of God, and at length preaching of whatever kind was entirely banished to give place to 'rites and forms.' Throughout the Greek nation now, a sermon is rarely heard except in Lent; in Armenia we heard only one, and a pulpit we did not find in a single church. The reading of the word, too, soon became of no avail, for new forms of speech springing up, the ancient dialects grew obsolete, and the Scriptures came to be sealed up in a dead language. Such was also the case with their prayers. For centuries, they have not only listened to God's instructions, but have also worshipped him, in an unknown tongue. The only exceptions to this remark *now*, among all of whom I am speaking, are the few who use the Arabic language.

They have become, in a word, *a people with-*

out the Bible. And what is it to be without the Bible? Allow me to say, that, in this country, you know not what it is. Would you know, you must go yourselves and see. You must leave the intelligent preaching and devout prayers of your holy Sabbaths, with the blessed hopes of heaven they inspire. You must leave this healthful atmosphere of principled public opinion you breathe; and the honor and honesty in the dealings of man with man around you; with your enterprising trade and prosperous agriculture of which they are the soul. Your multiplied schools and seminaries of learning, too, with the boasted liberty of your republican institutions, you must leave; and go to those benighted people upon whom the Bible has ceased to shed its influence. See how, their religion becoming defective at the heart, they have, to satisfy conscience and quiet their fears, thrown around it the drapery of ceremonies, until all are now bowed down under a grievous bondage to external rights. Superstitious observances being then set off to counterbalance their sins, see how conscience is perverted, and the foundations of moral principle and uprightness are all out of course. See also, springing hence, the paralyzing influence of universal dishonesty upon every department of industry

and enterprise; and how the fountains of knowledge, too, being from the same influence no longer frequented, are choked up and disappear. Behold then Turkish despotism, standing upon this tripple basis of their dishonesty, sloth, and ignorance, riveting upon their necks its galling yoke. And finally, after a miserable life, witness them passing by multitudes into a cheerless, hopeless eternity.

In a word, accessible to the reach of your Christian benevolence there, are millions of men, sunk in ignorance and sin to a degree that makes the present salvation of any hopeless. Though bearing the same holy name by which you are called, and inhabiting places consecrated by apostles' feet, they are still so degenerate that "the name of God is blasphemed among the gentiles through them," and Moslems confirmed in the errors of the false prophet. The Christianity they profess has lost the essential principles of the gospel; its beneficial influence has ceased; it is despised and oppressed. Need you an array of argument, and power of eloquence to make you listen to their call upon your Christian sensibilities?

There *was* a time when a call from thence was heard by awakened Christendom. News was brought that the Holy Land was trampled

under the foot of infidels, its sacred places profaned, and their devotees abused; and Europe poured forth hundreds of thousands of warriors, spent millions of money, and shed torrents of blood. In my ardent desire that the call I bring you may be heard, I was about to wish myself Peter the Hermit, standing in some market place in France or Italy, and this audience one of the chivalrous assemblages that listened to him. Were we indeed enacting that scene of the dark ages, not an ear that hears me would not listen with absorbing attention, nor a heart here that would not swell with the high wrought purpose of immediate action; and our country would be soon pouring forth her fleets and her armies to the conquest of Palestine. But I am not a pilgrim monk, reporting the profanation of sacred places; nor are you a collection of feudal knights inspired only by papal superstition. I am a Christian missionary, come to bring you word, that in the vale of Egypt, among the desolations of Palestine, on the plains of Greece, in the mountains of Armenia, and wherever my feet have carried me, *the souls of men*, your brethren by blood and by name, are perishing. You are an assemblage of believers in Christ, professing to partake of that benevolence to souls which brought him from a throne in glory to a

cross on Calvary. And shall the message vibrate in your hearts a less thrilling chord of sympathy, and wake up a less effective zeal, than was felt by bigoted crusaders? Is a mere *handful* of missionaries all that enlightened Christian benevolence can send forth, where the superstition of the dark ages sent forth *armies?*

While urging my message, the image of the primitive ancestors of those for whom I plead, the converts of apostles and the founders of Christianity, comes up before me. I imagine their sainted spirits, with parental anxiety for their offspring increased by the knowledge and the holiness of heaven, to be hovering over this assembly. They say to you: Brethren, once like you we gave our children precept upon precept, our daily prayers ascended to heaven for them, and we left with them that precious legacy, the word of God, anxiously hoping that their children's children to the end of time would follow us in unbroken succession to our mansions on high. Hereafter, upon the fair face of your beloved America, as now upon that glory of all lands which was once our country, a night of apostacy may settle down, and hordes of yet unnamed barbarian invaders fasten deep the blight of some new Mohammedanism. Would you then, yourselves, stoop from your abode in

heaven to smile upon an assembly in some distant part, met to restore to your benighted and oppressed descendants, the lamp of eternal life? Hear, now, we pray you, the plea in behalf of ours. Restore to them the light so long since gone out among them, and receive the blessing of the whole assembly of prophets, apostles, and martyrs.

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